The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 22.—WHOLE NUMBER 1114.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, JULY 24, 1852. AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in is city, and Brooklyn, as follows:
Trinity Church, At 9 A. M. and 3 P. M
St. Luke's Church, 8 " " 5 "
Church of the Annunciation, 8 "
Church of the Holy Communion 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7
Emmanuel Church, 8 A. M. and on Fridays and Holy Days, 6 P. M.
urch of the Nativity, 9
urch of the Transfiguration, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
ace Church Brooklyn Heights, 8 " 6 "
On Fridays Evening Prayer with Lecture at 8 "
Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for July.

Seventh Sunday after Trinity—St. James, Apostle.

AUGUST.

Eighth Sunday after Trinity.
Ninth Sunday after Trinity.
Tenth Sunday after Trinity.
Eleventh Sunday after Trinity.
St Bartholomew.
Twelfth Sunday after Trinity.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 11.

ELIJAH.

Continued

The Prophet took his lonely way
  From Cherith's brook to Zidon straight;
And, travel-worn at shut of day,
  He stood without Sarepta's gate;
A haggard figure, old and lone,
  Gathering sticks there met his eye;
To dress both for herself and son
  The last—last morsel, ere they die!
Oh! how the burning tears that stole
From the old man bespake the tortur'd soul!

"Fetch me, I pray," the Prophet said;
  Checking the tear that dimm'd his eye;
"A cup of water and some bread,
  That I may eat and drink and die!"
"As liveth God, I have but one
  Measure of meal—it is the last
Left on earth for myself and son
  To eat, or ere our life be past"—
"Nay, rather serve God's Prophet, first;
He'd bless the hand that slakes an old man's thirst."

"I am a Prophet, sent from God
  To give thee hope will not prove vain;
Though over all he stretch the rod
  Of Famine, and withholds the rain;
And tho' the Earth send forth no seed
  To ripen 'neath the Summer mild,
A Father's tenderness will feed
  Sarepta's Widow and her child—
For lo! thy measure, scant of meal
Thro' the long years of Famine shall not fail!

Meekly the woman bow'd to earth;
  Deep in her heart she felt the word
The Prophet spakė of coming dearth
  Was message sent her from the Lord!
Shall she, then, fear? oh! no—the faith
  That lights her heart and seals her brow
Will well sustain her, ev'n tho' Death
  Were spreading his dark pinion now—
Thro' its dark Valley she might tread
And live, tho' all its tenants drear lay dead!

And truly had the Prophet spoken,
  And steadfast was the promise made;
For ev'ry passing day gave token
  Mother and child should not want bread—
The cruse of oil, it dried not up,
  The measure scant, it did not fail,
The water sparkled in the cup
  With which they slak'd their frugal meal;
Oh! blest repast—the holiest given,
Where Faith beside us sitteth—guest from Heaven!

And all was joy—alas! no scene
  On earth but knows some touch of grief;
As wander eyes from Summer's green
  To the red stain of Autumn's leaf—
And ears that heard the golden strain
  Of Summer-harpings floating by;
When Autumn comes, they pause in vain
  For th' same sweet sound o'er flow'rs that die—
The smile—Farewell—the shroud—the bier,—
Make up the Acts of Life's brief drama here.

Oh, joy! the Christian hence can look
  Beyond or grief—or change—or Death;
As Israel fast by Jordan's brook
  Beheld the Promis'd Land by Faith!
The storm in anger dark may fall,
  Lower the clouds in deadly wrath;
Tho' heav'n and earth all dight in pall
  Spread round a wilderness of Death,
Yet, above all the Christian's eye
  Will soar, like soul unfettered, to the sky!

HIBERNICUS.

To be continued.

Selected Matter

From the Guardian.

Testimonial to the American Bishops.

On Tuesday afternoon a splendid gold salver was presented to the American bishops who are on a visit to this country, by the members of the University of Oxford.

Shortly after two o'clock the company assembled in the gardens of Exeter College, and the two right reverend prelates were warmly greeted on their arrival. Amongst those present were the Bishops of London, Exeter, Chichester, Oxford, Argyle and the Isles, the Earl of Carlisle, the Marquis of Lothian, Lord Sandon, the Duc Serradifalco, Sir William Heathcote, Bart., Sir S. Brydges, the Provost of Oriel, the Principal of St. Mary Hall, the Rev. Dr. Pusey, the Regius Professor of Pastoral Theology, the Principal of Magdalen Hall, Archdeacon Clerke, Sir Gardner Wilkinson, the Hon. Mr. Justice Coleridge, Dr. Wainwright, the Rev. W. Sewell, B. D. (Sub-Rector of Exeter College), the Rev. Ernest Hawkins, B. D. (Fellow of Exeter College), and a large number of leading members of the University. Several ladies were also present.

The Rev. Dr. Jacobson, Regius Professor of Divinity, read the following address:—

"Right Reverend Fathers in God—It was an ancient custom in this great University that eminent guests should bear with them from its walls some little memorial of the reverence and joy with which their visit had been welcomed. And few occasions could suggest a revival of the usage more full than the present of deep reflections and affectionate sympathies. We pray you, therefore, to bear with you from Oxford this offering from various members of the University, as a memorial of this joyful day, to be preserved by that branch of Christ's Holy Church in America, which we venerate and love, as so nearly related to our own, and which at present is so worthily represented by you in this country. We pray you to receive with this offering the full assurance of our motherly love, and of our earnest prayers that Almighty God may, in His infinite mercy, continue to bless and preserve your branch of Christ's Holy Church, and pour down upon it the abundance of His grace, that each day He may bind more closely us to it, and it to us, so that we may together hold fast and guard the faith once for all delivered to the saints, and maintain that which is the only security for the glory of God and the welfare of men, apostolic truth and apostolic order.

"Signed on behalf of the contributors—William Jacobson, Regius Professor of Divinity; J. L. Richards, D.D., Rector of Exeter College; C. C. Clerke, D.D., Archdeacon of Oxford and Canon of Christ Church; H. Exeter; Lothian; Sandon; Wilbraham Egerton; Schomberg Kerr; Osborne Gordon, B.D.; J. T. Coleridge, M.A.; William Heathcote, D.C.L.; E. B. Pusey, D. D., Regius Professor of Hebrew; E. C. Woolcombe, M.A., Fellow and Tutor of Balliol; James Riddell, M.A., Fellow of Balliol; Edwin Palmer, M.A., Fellow of Balliol; William Charles Salter, M.A., Fellow of Balliol; Frederick Lygon, B.A., Christ Church; Frederick Meyrick, M.A., Trinity College; S. W. Wayte, M. A., Trinity College; J. H. Parkin; J. H. Burgon, M.A., Oriel College; A. Brook; Sidney W. Owen, Worcester College; Charles Marriott, B.D., Oriel; J. W. Woolcombe, B. D., Exeter; Gardner Wilkinson; J. G. Livingstone, B.A., Magdalen Hall; P. C. Claughton, M. A., University College; T. Chamberlain, M.A., Christ Church; H. W. Long, Trinity College, &c."

The gold salver was then presented to the Right Rev. Prelates. It bore the following inscription:—Ecclesiæ Americanæ delectæ in Christo Oxonienses, 1852.

The Bishop of Michigan, who was received with loud manifestations of applause, said: I cannot express—I cannot find words to express my feelings on this occasion, and I know that it is the feeling of my right reverend brother on my left, for this unexpected and beautiful testimonial of affection and regard. We do not consider it due to us, but as a gift to the Church we represent, and as its humble ministers we receive it. But there has been a still stronger gift received by us since we came to this country, for a deep impression has been made upon our hearts, an impression which no time can ever efface. I cannot say more at present.—[cheers.]

The Bishop of Western New York, who was also received with much applause, said: Allow me to express the feeling which now stirs my bosom to such an extent as almost to deprive me of that power. I beg to express my hearty concurrence in what has fallen from my right reverend brother, and to say that we shall carry to our distant homes an impression of your kindness which no time can efface, and which we trust will last through the ages of eternity. We are here in the presence of an assembly unexpectedly called upon to receive a tribute of your respect, and the remembrance of this moment will never be lost to us. We shall carry it to our distant homes and place it before them we unworthily represent, and by them it will be cherished as it is cherished by us, with the deepest gratitude. When we remember what has passed in England since we have been brought amongst you, that remembrance can never be effaced. We beg to return our sincere and cordial thanks [cheers].

Shortly after the presentation of the testimonial the company adjourned to the hall, where they partook of luncheon. At its close the "loving cup" went round, and the Rev. Mr. Sewell, the sub-rector, who presided, pledged the meeting to amity.

The Rev. W. Sewell rose and said: My lords, ladies, and gentlemen—I am sure you will feel that it is impossible for any person to rise to address you from the chair I occupy to-day without feelings of deep emotion, under the peculiar circumstances of this college at present, and considerable embarrassment. We are receiving to-day a visit of which I can only say that I trust we shall place upon record somewhere upon the walls of this hall a memorial that it has been so honored. But that visit has been paid to us at a time when we are suffering one of the heaviest calamities which can fall upon a body constituted, as our colleges were intended to be by their great and glorious founders, as families [cheers]. We are suffering under the absence, and, I grieve to say, the illness—though, at the same time, I thank God, I can tell you an illness from which we have great hopes he will soon recover—we are suffering from the illness of our head; and the first words I have to addresss to you are the expressions of his deep sympathy with the occasion of our present assembling, his deep regret that he is not here to fulfil, as he would have done properly and duly, the duty that now falls upon me. I must say that his illness has been caused—first, by his unwearied, untiring attention to his laborious duties; secondly, by a very keen and sensitive feeling of anxiety and of conscientious delicacy with everything which threatens danger or the slightest detriment to the society over which he has been placed [cheers]; and lastly, by the multifarious calls upon his time and attention—multifarious, because no one in this University, it is well known, ever undertakes or thinks of undertaking, any great work conducive to the glory of God and the welfare of man, before coming, there where he is sure to find counsel, sympathy, and assistance, to the Rector of Exeter College [cheers]. I have also to express—I owe it to the University, who I am sure will look with pride upon the honor we enjoy to-day, that we are indebted for this visit to a suggestion which was made by a fellow of this college (the Rev. Ernest Hawkins). He is the representative in a great degree of the Society for the Propagation of the Gospel in Foreign Parts, and it is to him whom we love and honor as a brother that we are indebted for the visit which is now paid to us. But I am authorized to express regret that the Vice-Chancellor of the University is unable to attend, and I am sure that other heads of the University would be here had they not been engaged at this particular season in calls of hospitality at home. I must also regret, and I do regret, that the visit we are now receiving was not paid when we were in our normal and quiet state. It is a great pride and satisfaction to receive such a body of guests as those we welcome at this moment, but I am sure the right reverend prelates present, and all who are parents, will rejoice to-day that we have far greater pride and satisfaction in seeing before us, as we see every day, those who are the hope of the country, the students of the University of Oxford. One lament I must make at present, that I should be obliged to utter anything before those two words you long to welcome, but there is a toast which Englishmen delight in, a toast the spirit of which has impregnated our British constitution, and magnified and preserved our British empire, and which in this place may God grant will never be surrendered to any of the false and miserable philosophies of the day—Church and Queen.

The toast was received with loud applause, which having subsided,

The Sub-Rector again rose. He said:—Amongst the things which are cherished in every college, one of the chiefest is its historical traditions. One of the traditions connected with this college, not one of very ancient date, but one full of interest, is, that when the Allied Sovereigns visited this University they were entertained in the hall in which we are now assembled. I wish to say I hope, without any exaggeration, that the present occasion is one more to be valued—more deeply to be cherished even than that time of hope and of earthly glory. We can well understand the thoughts which, on such a day as that, would have clustered and hung around these walls, and become household words—thoughts of a deadly war, carried on by an enemy almost of the peace and happiness of the human race, terminated as it was then thought to be, and thought with the usual fallacy of human hopes—terminated by the silence of brotherly union of the earthly Sovereigns of the land. We are here to-day mingling thoughts on an occasion which will cover these walls, I am sure, with memorials and associations not different, but of a far deeper and truer nature. We shall have, I trust, no Elba or Waterloo to follow this day [hear, hear]. I know the two words you are longing to welcome, and I am sure you will welcome them, not with the usual noisy acclamations, as though it were not a subject of the deepest and most sacred feeling, but let us all rise and tell with one voice across the Atlantic that we will love and venerate the American Church, that we will cling to her with affection, and that we will pray God to bless her for ever and ever.

The company rose simultaneously, and Mr. Sewell said, with great solemnity and impressiveness, "Amen, amen."

The Bishop of Michigan rose, and was rapturously cheered. He spoke in the following terms: My Lords, Ladies, and Gentlemen: I rise on the present occasion with the deepest emotion, after listening to such expressions of respect for the American Church from my reverend brother who has just sat down They are the expressions of kindness of a mother to a daughter, and I assure you these sentiments are warmly felt and cherished in the land we have left. We have looked to the English Church as our mother, the pride and hope of the world [cheers]. We have looked to her for support in all the difficulties which have surrounded us, and these difficulties have not been few or unimportant. We were but few in number; we have had to struggle against political prejudices; we have dissent in every form, and on the other hand, we have the corruptions of the Church of Rome; still we have stood firm and decided [loud cheers]. We rejoice that we can come to you this day, and tell you that the banner which we have erected is evangelical truth and Apostolical order [renewed applause]. This has always been our guide and our trust. Neither false charity on the one hand, nor a longing for something we have not in our own household on the other, shall ever make us traitors to that holy cause [loud cheers]. On behalf, then, of the American Church, I heartily thank you for your kind expressions of esteem; and permit me to say, that one of the greatest comforts for the present and the future with regard to yourselves, is the connection which I see everywhere in England between religion and education. It is this which is the security, and will be forever the security, of your land. Dissever them—I believe it was the remark of an eminent individual in your own land, whose name is always remembered with gratitude, the Duke of Wellington—I believe it was he who said, "Dissever religion and edution, and you only make men clever devils." It has always been so; and if there is one thing in our land which we deeply deplore, and with respect to which we look to the future with feelings of disaster, it is that severance. Our hope is that God, in His wise Providence, will enable us to carry out our principles in our parish schools and in our colleges, that we may always connect the religion of the heart with the education of the head. It is this, believe me, which forms your security in England. Wherever I have gone, I have looked with admiration at your noble cathedrals, your schools, and your houses of charity; but nothing has given me greater pleasure than the scene I have witnessed this day. Allow me once more to convey to you the hearty thanks of the American Church.

The Rev. W. Sewell: Will you pardon me, in such a company, for troubling you again; but there are sitting at this table no fewer than seven prelates and fathers of our Church. You would feel as I should feel that anything like panegyric, anything like praise, would be utterly out of place; but I think that there are occasions, such as this, when it will do them good, when it will cheer them in their trials and labors, if we tell them how thankful to them we are for what they are doing for us. There is here one prelate, to whom, every day in our ordinary studies, we are indebted for stores of learning which he collected in his youth, and by which he has shown to us, and realized in his own person, the truth which I daily endeavor to impress upon the minds of those with whom I am brought into contact, and there is a deep and mysterious connection, and one sanctioned by the highest of all authorities, between the study of languages and the highest truths and offices of the Gospel. But we owe him a still deeper debt of gratitude. I will say nothing of his efforts to struggle with the deadly evil of these days, a vast city overgrown and abandoned, filled with poverty and vice, and without shepherds to teach the people the truths of the Gospel. The right rev. prelate (the Bishop of London) has impressed upon this age that great truth, that if a man conceives a gigantic good, such, for example, as the great scheme of metropolitan church extension, God will enable him, if he persevere, to carry it to a successful issue [cheers]. There is also present another bishop (Chichester) to whom we owe peculiar gratitude in this place, because he has taken under his wing, boldly and prudently, a great institution for the education of the middle classes. Then there is our diocesan (the Bishop of Oxford), the historian of the American Church, whose very name is enough to kindle any heart that longs for the revival of Christianity in a dark age, and for striking off the fetters from everything that is miserable and enslaved. I will utter to him what I know will be our united prayer, that he will not do so much as he does—that he will not risk a life so precious by showing how much a bishop can do, and how well and carefully he can do it. We pray him not to risk his life by doing more than the strength of nature will support. There is also a bishop (Argyle and the Isles) from a Church we love and honor, and who, on such a day as this, ought to be mentioned with especial reference to that Scotch Church, which has taught us the great truth that it is not wealth, or power, or connection with the State, which will give the Church of Christ its power and means of extending purity, truth, faith, and innocence—that it is such God will glorify, for He has glorified the Scotch Church by making her the parent of the American episcopate [cheers]. I have mentioned the Bishop of London, the Bishop of Chichester—the good, kind Bishop of Chichester—the Bishop of Argyle and the Bishop of Oxford; and I have reserved for the last him of whom one of the best of the colonial bishops—the Bishop of Fredericton—told me that, as he was travelling through America, there was one English prelate to whom they all looked with veneration and respect, one whom they prayed may be blessed in this hour of trial and difficulty, and that was the visitor of this college, the Bishop of Exeter. May God grant health and strength to the Bishop of Exeter, the visitor of this college [loud cheers].

The Bishop of Exeter rose to acknowledge the compliment, and was received with deafening cheers. He said: I should be ashamed of myself if I could easily speak on this occasion. I should be ashamed of myself, if my feelings did not exclude me from the power of expressing what those feelings are. (The right rev. prelate became deeply affected, and was unable for some moments to proceed.) I will not dwell upon personal considerations. To introduce them on a day and on such occasions as this would be wrong, but I may be permitted to say that that office which I have always considered the proudest of the see of Exeter, that of being visitor of Exeter College, has brought me here to-day to have the delight of seeing—I hope I may be permitted to say—my college, on an occasion when it has reason to be proud of the distinctions conferred upon it, when it is shown to be so illustrious a representative of the Uuniversity of Oxford. These American prelates will go hence, and bear with them a faint memorial of the attachment of the men of Oxford to the Church of America; and I rejoice to think that when they produce this testimony at home, they will also be able to say "we received it in the groves of Exeter" [cheers]. Among the many considerations which press upon us, in connection with the visit of the American prelates this day, not the least is the way in which it tells us of the folly of human wisdom, and the worthlessness of all hopes founded upon the schemes of men. There are few of us who have not deplored, as the most disgraceful page of the history of England, that British statesmen, when America was part of the British dominions, never would consent to recognize an American Church. Britain received the just, the heavy infliction. I hope it is not presumptuous to ascribe it to such a cause—the separation of the two countries. In my heart I believe that if the British Ministers had preserved the connection with the Church throughout the dominion of England, America would still have been part of these dominions. Nevertheless, I rejoice at the independence of America. I am n w old.—From the first time I was able to imbibe political feeling and sentiments, I held the principles of an English Tory. I was accustomed, when young, to regard as a most unfortunate event in our history, the separation of America from this country. I have lived to regard it as a blessing, inasmuch as America has been enabled to exhibit an independent Church. Even if the human power of England had been lost, it would have been amply repaid by the gain of the Church in America. Let us hope that the Church of each country, one we know in Catholicity, may be one for ever in affection [cheers]. Let us recollect, too, when we see American bishops here, and when we rejoice to see a Scotch bishop here, that we are three independent Churches, each with its separate difficulties, and each with its separate blessings. It is at once our difficulty and our blessing in England to be closely connected with the State; and I, for one, hope that no statesman or Churchman now living will have the guilt on his soul of endeavoring to make a separation between the two. If it should please God that at any time the State of England should be separated from the Church of England, the Church of England will have illustrious examples how she is to conduct herself in that separate state.—She will look to the Church in America, she will look to the Church in Scotland. I rejoice to think that the one is the sister Church, the other both daughter and sister. I will not trespass longer upon you who have so kindly received the mention of my name. I rejoice that I am permitted to sit here this day as your visitor. Amongst the gratifications of this day—amongst the debts of gratitude I owe to you is the delight you have afforded me of seeing the youth of this college. My young friends, this is no ordinary day, It is a day to which the youngest amongst you—if he may be permitted to reach the longest term of years which God accords to man—it is a day to which the youngest may look back with joy and thankfulness, and a deep sense of the lesson and the warning which it conveys. You, my young friends, are Churchmen, English Churchmen, Catholic Churchmen. I rejoice in being amongst you to hail the arrival of the brethren from the other side of the Atlantic, for you will be able to say to your children's children, on that day when the Church of America came to this country, in the persons of two of her distinguished prelates, I received the lesson which I give to you, my children, that we are one in love and affection to America. I may be permitted to propose that we drink, in that silence which so well becomes the occasion, "The union, the permanent union, of the Churches of England, Scotland, and America" [applause].

The Bishop of London, who was heartily cheered on rising, proceeded to address the meeting. He said: I rise, I will not say without diffidence, to propose a toast which will meet with ready acceptance from this distinguished company. I feel it to be a singular gratification to have come among you on this auspicious occasion. I have felt as intensely as my right reverend brother, although I could not express it so eloquently, the immense importance of the occasion, as attesting the strict and deeply-laid union that exists between the Church of England and America. I rejoice to have come among you, and to see the cordial welcome you give to these foreign prelates in your ancient university, which is one of the most efficient bulwarks of the Church of England. There, if in any place, the youth of this country may be trained in the Church principles; there, if anywhere, they will learn the importance of the union between education and religion. I rejoice, moreover, to have come amongst you, for to-morrow the University bestows her highest academical distinctions upon the two right reverend prelates [cheers]. Such honors have been frequently bestowed on men who have been distinguished for military skill, for proficiency in the arts and sciences, and the rewards have been duly valued; but now these high distinctions are to be conferred upon men who have come either as heralds of the Gospel of peace, commissioned by the great Head of the Church to bear His banner into the remotest districts of the Western world, and to lay the foundation there of that Church which is built upon the apostles and prophets, Jesus Christ himself being the chief cornerstone. They have many difficulties to contend with, but they will be encouraged by what they see and hear in England. They will see us struggling, not unsuccessfully, against the difficulties which beset us. They will have seen and heard much that is new in detail, but nothing that is new in principle; and what they have been told on the banks of the Thames and the Isis, will resound on the banks of the Hudson, the Delaware, and the Mississippi. I had almost lost sight of the toast I haste to propose, but it is closely connected with these sentiments. I speak now of a Church which has had but few privileges, and but a scanty share of the immunities and endowments which we possess. I mean the colonial Church of this empire; and I speak with a somewhat peculiar feeling on this matter, because I was permitted to be one of the first who suggested to the Church of this country the importance and the duty of extending its colonial Church [cheers]. It ought to be a matter of thankfulness to Churchmen, that whereas a few years ago we had only four or five colonial bishops, we have now twenty-seven, and an established principle recognized by the civil authority of this country, that wherever a necessity exists for the establishment of a bishopric, there one shall be founded It is my task to propose the health of the colonial bishops. It is unfortunate that none of them are present. One, the excellent Bishop of Fredericton, is absent through illness. I am told, and I congratulate the men of Exeter College on the fact, that three of our colonial bishops were educated in this college [cheers]. You will join, I am sure, in a cordial acceptance of my toast. I should not do justice to my own feelings if I did not ask you to look to the records of the colonial Church, to see how these men are discharging their duties under difficulties which we in England cannot estimate. Look at the Bishop of Cape Town, the Bishop of New Zealand, the Bishop of Adelaide, the Bishop of Sydney—I might go through the whole list of the colonial episcopate. I never turn my eyes to the records of the colonial Church without feeling shame how little I have been able to do, with so many greater advantages, to promote the growth of Christ's Church. I beg to propose "The health of the colonial bishops, and may God prosper the colonial Church."

The toast was heartily responded to.

The Bishop of Oxford: I rise, Mr. Sub-Rector, at your desire, to propose that we should now drink the toast which you have committed to me—a toast which I feel particular interest in proposing. It is "The faithful laity of these Churches." On many accounts I feel gratification in being allowed to propose such a toast to this assembly. I feel it because—and I need hardly say it to such a gathering as this—I think we have pretty well got rid of that mischievous notion that the Church means the clergy. We have got at last something like the grasp of an idea that the Church consists of the congregation of Christ's baptized people, living in the true and undivided fellowship of one Catholic and Apostolic Church in these lands. It is no little gratification to look around and see the representatives of the Church this day. I was introduced by one of the American Bishops today to an American layman, with the significant remark that "he was a thorough faithful layman." I rejoice that such a man is with us to-day, but I tell my brother that we can match him with true faithful laymen [cheers, and name, name]. Yes, I will name; but that I hardly know, out of so many, who to begin with. Shall I go to the law, and speak of one who has adorned that noble professeon, not only by bringing to it the most perfectly pure and spotless integrity, but bringing to it also the highest gifts of intellect that God has bestowed, literature profound and varied, and a love and affection for the Church of his fathers, which never has been, and never will be, surpassed. I will mention to you the name of Mr. Justice Coleridge. I must not exhaust the list of faithful laymen amongst us, but I will venture to name one more. The legislature has sent out here to-day one who properly may be designated a faithful layman. He has been engaged in the administration of justice in his native county, and represented that county in parliament, until failing health compelled him to retire. He was one who never flinched from a principle, and never yielded to a base expediency [cheers]. Oxford men will rejoice to add to the faithful laymen the name of Sir William Heathcote. And indeed it is a matter of gratification to me that, looking to those who have already evidenced in the course of their lives, and already in public have shown what Church of England principles make men, I can come down to our younger men, for I find young men among us who give promise that, God blessing them, they will take up the noble example that has been set them, and will carry it on to a successful issue. I look around, and I see those whom God's providence has put in high rank at the head of this University. I see the Marquis of Lothian, Lord Sandon, and others, men who are indeed learning here what a Church of England layman ought to be, and who, through God's blessing, will hereafter, on another day, show it upon a wider stage. We may rejoice, then, in such a meeting as this; that we are gathered from the different sides of the Atlantic to acknowledge a deep bond of fellowship; and let us never forget that truth, that to be a Church of England layman, or a layman of the American Church, is not that negation that a man is not a clergyman, but means a good deal that is positive.—It is not because a man has not joined any form of dissent, or not been ordained, that he is a Church of England layman, but there are faithful laymen, who have learned their principles at the foot of their nursing mother, who know the blessings of being baptized into her communion, and who live and die for the truth for which she has been divinely incorporated. We met last week on a very interesting occasion in the rooms of the Society for the Propagation of the Gospel in Foreign Parts, and there we received our right reverend brethren from America. It was mentioned to me by a gentleman in the room as a remarkable synchronism, that on that day Bishop DeLancey came to represent the American Church, and that day was what Englishmen call Waterloo day. It so happened that a relation of that right reverend man, bearing the same name and holding a high rank, was upon that celebrated Waterloo day numbered amongst the soldiers of the English army, and was left among the honored dead in defence of his country. A few years passed, and the same name and blood was again mingled with English Churchmen to pledge himself and those around him to maintain another fight against a deadlier artillery—a fight of Christian truth against the tyranny of sin. Deeper feelings, greater truths, mightier issues, more abundant blessings, wait upon such struggles; and is it not true that upon the progress of America depends the hope of Christendom? Is it not true that they, standing as they should foot to foot, shoulder to shoulder, heart to heart, hold out the best augury for the extension of Christianity throughout the Western world? I beg to propose the health of the faithful laity of these associate Churches.

The Rev. W. Sewell said he might be allowed to state, as the representative and tutor of that college, and speaking from intimate knowledge, that the work which was carried on by bishops and clergy in their capacities, was carried on in their capacities by the young men throughout the university, and by none more effectually than the young men of rank, the Marquis of Lothian, Lord Sandon, and ot ers.

Mr. Justice Coleridge was received with loud applause. He said: I assure you that, in rising on this occasion, I might say with equal truth and greater propriety what the Bishop of Exeter has already said, that his feelings prevented him from expressing what he wished to convey. I came here to-day as one of this house—I rejoice to say a home whenever I come here—and considered myself, I hope not boastfully or improperly, to be one of the entertainers rather than one of the visitors; and it did not, therefore, occur to me for an instant that I should have been called upon to address you. And now that I have risen, I have nothing to say but that, from the bottom of my heart, I thank you most cordially for the manner in which you have received the mention of my name. There was an occasion, if I may be allowed to speak of myself, early in my judicial career, when this house, always hospitable and kind to the distinguished members of its own body, received me at a dinner in this hall. The memory of that day has always lived in my heart, and I remember well that the excellent rector of the house, the predecessor of my present friend, whose absence I deplore, addressed the young men of the house, and pointed out the success which he was pleased to say had attended my industry, in the course of my career as undergraduate, and he added that the circumstances might be useful and encouraging to them. I hope, indeed I may say I trust, that the observation made that day was not thrown away, and my young friends will perhaps excuse me for saying that they are certain to find, in this great and free country, that industry, diligence, and above all, the religious and reverential pursuit of their studies in this place will not go unrewarded, and that they may be perfectly certain that the seeds will be sown, and will bear good fruit for themselves and their country. Before I sit down, I beg leave to express to you, Mr Sub-Rector, my thanks for inviting me to be present on this occasion. If I had made tenfold the sacrifices I have—I do not pretend that I have made any sacrifices of importance, but even if I had made any real sacrifices, I should have been amply repaid by the great and glorious satisfaction I have received [cheers]. To be present at a board where so many distinguished prelates of our Church are placed, where so many prelates from the Transatlantic Church of America are present, and where we have one estimable individual, a bishop of the Scotch Church, and to have heard what we have heard this day, is an event which any man may set down in the tablets of his memory as a blessing he can scarcely express.

The Bishop of Exeter, as visitor of the college, proposed the health of the rector, sub-rector, and fellows. He denounced the attempt which had been made to alter the family character of the universities, and expressed his gratification that such an attempt had been frowned down.

The Rev. E. Hawkins, B. D. returned thanks. He had been twenty years a fellow of the Society, and was now about to break off that connexion. He had been happy in the period of his fellowship, and was now happy in the period of his separation [cheers].

The Rev. Mr. Sewell said grace, and the company dispersed.

From the Colonial Church Chronicle.

The Rev. W. E. Scudemore's "Steps to the Altar."

MY DEAR SIR,—Some twelve months ago, a number of the clergy and laity of Hobart's Town, Van Diemen's Land, presented a memorial to their Bishop, respecting the circulation within his diocese of certain books which they conceived to have a Romanizing tendency.—They named three; a work entitled *Spiritual Communion*, the *Theophilus Anglicanus* of Dr. Wordsworth, and *Steps to the Altar*, for the compilation of which I am responsible. His Lordship was not acquainted with the first-mentioned publication; but in order to relieve the apprehension of the memorialists with respect to the other two, he told them of the eminent services of Dr. Wordsworth against the Church of Rome, and of the really anti-Roman character of the work to which they referred, and further informed them that the *Steps to the Altar*, in which he expressed a similar confidence, was used, and would continue to be used in his own family. Here the matter should have ended. The objectors had done what they supposed to be their duty, and might have retired with satisfaction, well pleased to find, from the assurances of their learned and pious Bishop, that their alarm had been unnecessary. I am sorry to say that their conduct was very different: I am even afraid that the question which they raised is still agitated in the colony with some earnestness. Will you then kindly permit me, as the person most interested in one of the books denounced, to address a few words through you to those who have made so singular and unfounded a charge against it?

I find the heads of their accusation stated in a Resolution passed at a meeting of a body styling itself "The Church of England Association for maintaining in Van Dieman's Land the principles of the Protestant Reformation," held in Hobart's Town on the 26th of June, 1851.—Upon this Resolution I beg to offer a few brief remarks:—

I. The Resolution avers that the book in question "inculcates auricular confession to be made to a priest *in an humble posture on the knees.*" 1. Observe that the word *auricular* does not occur in the book, but is here used by the Association *ad invidiam*. Its inevitable effect is to confound the confession of which I speak with the very different practice of Rome. Let me beg the objectors, as honest and truth-loving men, to consider whether a more correct idea of the teaching of the *Steps to the Altar* would not have been given by them, if they had omitted this word *auricular*, the familiar associations of which all must know. 2. The only confession to which the book refers, is that recommended by the Church itself, to be used in certain cases before communicating; nor was it possible to compile a complete manual for communicants without noticing the practice which the Church so recommends. The only question can be, whether I have gone beyond it; and I here respectfully call upon those who have interested themselves in this matter to point out to me where I have done so. I shall very much regret to find that I have said what I did not mean on this subject; for I have a *very* strong feeling *against* the expediency of *frequent* confession, or constant *direction*. So anxious have I been to avoid suggesting this that in extracting a passage from Bishop Duppa's *Guide to the Penitent* (App. II. No. vii.), I have omitted a part which appears to contemplate a more frequent recourse to confession than is agreeable to my judgment. Let me say briefly, that I believe such confession as the Church advises, would benefit all once, some more than once in their lives, none very often. 3. The Resolution extracts for reprobation several phrases having reference to confession, which are employed by the authors from whom I borrowed. It will be sufficient to observe, that they are from the writings of Dean Comber, from the *Whole Duty of Man*, and *The Guide for the Penitent*. The last-named work was, till the year 1842, constantly printed by the *Society for Promoting Christian Knowledge*, with *The Golden Grove*; and was then only omitted, because the Committee had discovered that it was not, as had once been supposed, a work of Bishop Taylor.

II. The Resolution affirms that *The Steps to the Altar* suggests "questions for self-examination and confession of an indecent and disgusting character, tending especially to corrupt the minds of the young" 1. Let me give the public an opportunity of judging of the character of the questions thus condemned. They are part of a series for self examination on the 7th commandment. The book first recommends that the Collect for Purity which begins the Communion office, be used before the consideration of failings under this head. Then follow the questions: "Have you committed any act of uncleanness, used any unchaste words; indulged any impure thoughts, or fancies? Have you looked at dangerous pictures, or read wicked books, entered into amusements, or gone into company that might give rise to temptation?" I really am unable to understand how any one can imagine that such questions seriously put to himself by a devout person, upon his knees, in the presence of God, in the midst of a solemn preparation for communion, after an especial prayer for purity, are likely to be injurious. I should have thought that the benefit of such a system of self-examination would have been as obvious to the common sense of all, as it is familiar to the experience of those who practice it. The same, or very similar questions or allusions may be seen in Cosin's *Private Devotions*, in Ken's *Winchester Manual*, Lake's *Officium Eucharisticum*, the *New Week's Preparation*, and many other manuals of devotion, nor did I ever hear that they were thought dangerous in them. If any one will kindly point out how the questions in my book may be made more guarded without becoming less searching, I will at once alter them.—That something of the kind is needed, the nature of man, the dangers of modern society, the example of the wise and good, and much actual experience of its effect, all conspire to show. That wicked men may abuse it to their own injury, is credible enough; that it can hurt those for whom it is intended is not credible. I may add that, when I heard of the objections to this portion of the book, I anxiously inquired of several devout communicants, who used it, and had given it to their children, &c. whether they knew of any danger likely to arise from those questions; and I received the most satisfactory assurances to the contrary. 2. The Resolution affirms that these questions are "suggested" for "confession" as well as for self-examination. I have some difficulty in speaking of this assertion; for it is not, like some of the statements of the Association, the misrepresentation of a fact. It is absolutely, and in every point of view, untrue. There is not a shadow of foundation for it. Throughout the book there is no allusion whatever to questions supposed to be asked by the minister who receives confession.

III. The Resolution next declares that "the book in question teaches that there is a propitiatory sacrifice in the Sacrament of the Lord's Supper." 1. The word *propitiatory*, like the word *auricular*, before noticed, affords a very pointed illustration of the character of that delusion under which the Association labors. Its members have been led to believe, most falsely and most unwarrantably, that the book has Romanizing tendencies; and acting without suspicion on this assumption, they proceed to state its doctrine in the peculiar and distinctive language of the Roman Church. Of course there is a sense in which every act of worship, nay, of obedience, may be said to be propitiatory, (*e. g.* see Luke vi. 37, and xi 41;) but I cannot suppose that the objectors used the word in this harmless sense. Why, then, do they use it at all? I did not do so. It does not occur in any of the passages which I have adopted from other writers. Clearly their feeling was, that my doctrine was the same as that of Rome, and therefore they used Roman language to describe it. But I beg them to observe that it is this very word (which is theirs and not mine) that makes this doctrine Roman. Omit this word from their accusation, and it assumes a wholly different character. The Council of Trent affirms that the sacrifice in the Eucharist is "*truly* propitiatory." (Sess. xxii. c. ii.) I have said nothing of the sort; nay, I have given an extract from Beveridge, (App. ii No. iii. §2,) which directly contradicts the doctrine of Trent, by asserting that the sacrifice of Christ was "the *only true expiatory* sacrifice that ever was offered." 2. For the satisfaction of your readers in general, I will add that I have merely taught that doctrine of a Commemorative Sacrifice which was universally held in the early and undivided Church, and has been believed by Cranmer, Ridley, Hammond, Beveridge, and numberless other divines of our Reformed Church, of whose fidelity to its true principles there cannot be a question.

IV. The next charge brought against *The Steps to the Altar* is, that it "sanctions prayers for the dead." The following is the only passage which can be supposed to countenance this statement: "And together with us, remember, O God, for good the whole mystical body of thy Son; that such as are yet alive may finish their course with joy, and that all such as are dead in the Lord, may rest in hope and rise in glory." These words were taken immediately from the *Sacra Privata* of Bishop Wilson, (Oxf. 1838, p. 72;) and I believe they occur elsewhere in his works. Need I defend *him*, or excuse myself for being in this his follower? I observe, however, that I have slightly altered the words of Bishop Wilson, yet without, in the least, changing their sense, so far as the question now before us is concerned. He says,—"And that *we with* all such as are dead in the Lord," &c. The passage, I need hardly say, had no more connection with Romish prayers for souls in purgatory, in my mind, than has the parellel passage in our Burial Service in the mind of the clerical members of the Association, when they use it at the grave of a departed brother. I allude, of course, to that sentence in which we pray that "we, with all those that are departed in the true faith of God's holy name, may have our perfect consummation and bliss," &c. I would recommend any one who wishes to understand the distinction between such primitive commemoration of the faithful departed and the modern Romish practice, to read the well-known chapter on the subject in Ussher's *Answer to a Jesuit*.

Lastly, the Resolution affirms that *The Steps to the Altar* "sanctions prayers for the intercession of saints." You will be surprised to hear that this statement is as groundless,—as incapable of passing for the misrepresentation of a fact—as that respecting the questions for confession, which I have before noticed.

I do not know what apology the resolutionists have made to the public in Tasmania for calling upon it to believe the two assertions last mentioned; but I take this opportunity of saying, that any communication addressed to me, the aggrieved author of the book, upon its contents, must be accompanied by an acknowledgment of error on those two points, or I shall be unable to recognize its claims on my attention. This being understood, I will myself make a proposal to the objectors. It was my wish and endeavor, in *The Steps to the Altar*, to teach the doctrines of the Church of England, as I found them in her book of Common Prayer, and in the writings of those great divines whom her children once, with one accord, were pleased to honor. If I have failed, let the Secretary of the Association briefly point out to me the instances of failure, and I will at once acknowledge my mistake, and make the necessary alterations.

Should my offer not be accepted, or, if accepted, be met only by such misrepresentations of the actual contents of the book as I have now noticed, I shall be justified in concluding that the objections of the Association are in reality to the doctrines of the Church itself, and to my publication only as a too faithful exponent of those doctrines.

I have spoken the truth plainly, because I think it very necessary, for the sake of all, that people should have their eyes opened to the real character of the agitation which has been the occasion of this letter. I need hardly assure any that I have no personal feeling to gratify by plain or strong language. That my words may be taken, as they are meant, in charity, and may tend to promote peace, is the earnest wish and prayer of your obedient Servant,

W. E. SCUDAMORE.

Communications.

For the Churchman.

"It is Uncharitable."

The writer here sets down a few thoughts on the coined phrase above, which, to the mind not well versed in argumentation, *appears* often to carry with it the force of truth; but which, when criticized by the rules of a just logic, in its application by Sectarians to Churchmen, is found to be utterly void of sound reason and scripture sanction.

The charge of uncharitableness, the Sectarian considers his tower of strength. A Churchman no sooner declares in favor of a divinely commissioned ministry, or what is the same thing, the Apostolic succession, than, without rhyme or reason, he is assailed with the charge of bigotry and want of charity. And to some minds this is a grave charge. To be considered uncharitable is, to them, indeed, an appalling misfortune; and therefore perhaps it is, that many called Churchmen shrink from a full, frank, and an open avowal of the truth,—though, perhaps, they see that truth, and had they *true Christian* charity and courage would appreciate and love it,—for they would not fall under this sweeping, odious, and, to *them*, terrific charge of *uncharitableness*.

Now I have said that the treasured doctrine of Apostolic succession (and this lies at the root of all sectarian prejudices against the Church) is sufficient to array against the Churchman the full force of this (to the Sectarian) ponderous weapon. And this, because the dullest apprehension cannot fail to perceive that if the doctrine of the Church be true, it follows, as a necessary consequence, that the sects which have rejected Episcopacy (as well as that which *professes to have it*, but *which, in fact, has it not*,) are guilty of the sin of having cast aside the institution of Jesus Christ, and substituted (or *aimed* to do so—for *substitute*, in fact, none can be found, the positive institutions of God not admitting of any substitute,) something else; and that, therefore, they are void of a true and valid priesthood, and of true and valid sacraments, and are in a state of heresy and schism.

Of course, on the part of the Churchman who understands his part and appreciates it, the holding of the doctrine of Episcopacy, in its *integrity, is a protest against any and every system which teaches a contrary*; for he holds it is *the truth*, without surrender or compromise. Episcopacy, in the warrant of Scripture and the voice of the Church Catholic of all ages, is to him the positive, immutable institution of our Lord and His Apostles. He holds it then and clings to it, not so much because he *prefers* it to all other systems, or on account of its congeniality to his wishes; not because he thinks it most fit, becoming or proper; not because it is *nearest* the truth—*but because it is the truth*. And he prefers it because it is God's will, God's institution, and he has no will, no choice of his own; and for the same reason he holds that it is the most fit and proper, and the *only* system that is fit and proper, because it is *God's* system!

It is with him not a question of choice between *equals*; were it such he might be governed by motives of expediency. Had the Lord declared that He had established a multiplicity of systems of Church polity, for instance, Episcopacy, Presbyterianism, Independency, and the like, any one of which man might adopt as to him should seem best; then the question would be different. But the Church is a unit, even as God is One; truth is a unit; there is one God, one Faith, one Baptism. The question before the Churchman then, is not a matter of indifference, or mere choice; were it such, he might acknowledge the equal validity of Presbyterianism, Independency, or any other system. He might say, I prefer Episcopacy because I like it best, on account of its consonance with my feelings, or because I think it most expedient. But the firm, consistent Churchman cannot accept any of these propositions. They are jejune, unsound to the core. They are the fathers of heresy, and the mothers of schism, and the world is full of their offspring, which are constantly reproducing their kind in all manner of errors and infidelity, the latest edition of which is "Spiritualism," the most marked attempt in these "latter days" of evil, of "the Evil One," not even excepting Mormonism, to drag the deluded, the *untaught* in soundness of faith, down to the regions of eternal woe! And it is because the Churchman cannot and will not accept the unscriptural, uncatholic notions of the Sects, notions which are fast hurrying on the crises to which they lead, by infidelity in its boldest and most naked form—that he must bear the charge of bigotry and want of charity, the taunts of the ignorant and self-conceited.

But at this we are neither troubled nor dismayed. The truth never was, nor do we know that it ever will be, popular. Our Lord Himself hath left us a warning: "Woe unto you when all men speak well of you, for so did their fathers unto the *false* prophets." To have all men speak well of us we must have views answering to all; we must flatter their pride or self-will; we must let go principle; we must yield the truth somewhere;—in other words, we must prophesy falsely. He who gave the warning had felt its deep necessity in His own personal ministry. It was because of the truth that He published, and its utter *exclusiveness*, that He was rejected and despised. And this very charge of bigotry and want of charity in manner and form, if not in words, met Him on all hands. O, how exclusive, unreasonable and uncharitable did He and His Apostles appear in the eyes of the Gentile world, bowing, in its blindness, before the shrines of the thousand gods of the Roman Empire! And it will ever be so. Truth has nothing in it to pamper pride. We must ever expect to "contend earnestly for the faith once delivered to the saints." It is a part of the Church's lot while militant, a part of her warfare and woe be unto her and her sons, if they shrink from the task, or become truckling and cowardly before the mighty powers of error!

But it may here be asked, why may not a Churchman entertain and promulgate the distinctive doctrines of the Church, without becoming the settled mark of derision and opposition, when all the Sects hold and sustain their peculiar tenets, without incurring from each other the charge of uncharitableness?

The Presbyterian, the Baptist, the Methodist, the Independent, the Universalist, the Arian, the Congregationalist, the Quaker, and the rest, a host of them, all cling to their distinctive polity and views; and yet we hear nothing said of an uncharitable Baptist, Presbyterian, &c., notwithstanding that they *speak with the tongues of Babel* when the doctrine of each is compared with the other. Now why is this? Is it not simply and alone, because they, all and singular, each, acknowledge the other to be right, each acknowledge the other to have the truth? And have we not here a marvellous paradox which is sowing infidelity broadcast? What! are they all right? have they all the truth? And yet do they all hold and teach *contraries*? It is even so. But why, then, if they all have the truth, are they not all united in one? Ah, this shakes the miserable fallacy from centre to circumference! And it is seen at once that they are not all united in one, because that, after all, when they are brought to the pinch, the Baptist cannot accept Presbyterianism, and the Presbyterian cannot accept Methodism, &c., for the reason that they find in each other something of error, something of unsoundness, in other words, something that is false!

And yet, forsooth, we have it constantly repeated, that all the "Evangelical denominations" (and they are "Evangelical," in their estimate, who reject the doctrine of the gospel touching the Christian Priesthood, and profess to cling *only to the Bible—the Bible, as they choose to interpret it, mark you*, not as it has been understood by the Church, always, everywhere,) have the truth, they are upholding the ark of God, they are the true lights in the world,—*lights springing into existence, from sixteen to eighteen hundred years, after the gospel and the Church were set up*! What a sad world this must have been until Sectarianism raised its godly head, and expelled the clouds of darkness which rested over it!

The one is Sectarianism in *practice*: the other Sectarianism in *theory*! In *practice* they deny each other; in *theory* they profess to account each other Goliaths in the cause of truth. The Methodist prefers Methodism because he was raised to it, or because it takes with the mass and is popular, or because it is the best system and has more truth than Presbyterianism. The Presbyterian prefers his ism because it is, as he thinks, nearest the truth, or because so great a man as John Calvin *founded* it, who must, he perchance thinks, have been gifted with infallibility, notwithstanding he yearned after Episcopacy, and made a bold but unsuccessful effort to obtain it! And so they go. The question of divine appointment is either entirely lost sight of, or it becomes the secondary consideration. Therefore none of them, in fact, cling (as they cannot, from the inconsistency of their position) to their system as the *exclusive* truth, and hence they are at last driven to the last extremity of latitudinarianism (meeting Rome and joining hands with her in her doctrine of development; only with this difference, that where Rome places the *Church*, the Sectarian places *himself*—giving us, instead of *one great* infallibility, numbers of little ones,) that every man is free to interpret the Bible as he pleases, and that it boots little how false soever his interpretation may be, or how gross his error, if he may but *believe* it true, in his unbridled, unguided, unlimited private judgment *it is true*, and to him his gross *error* becomes the living truth of the living God!

And so, at last, if I may borrow a thought (I think from Law), from acknowledging *all* faiths, they come to have *no faith* at all; and from acknowledging all communions, to be, themselves, in fact, of no communion—creedless and lifeless.*

N.

(To be continued.)

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* The writer once had the following account from the lips of one who was present. A certain preacher of one of the Sects whose constant theme was the blackness of Rome and the horrors of Episcopacy, was, unfortunately, on one occasion after a *funeral* sermon in which, as was his invariable custom, he had a great deal to say about priestcraft and Popery, thrown into company with a pretty keen Romanist, who determined to give him an opportunity of discussing his favorite theme. "Mr. W.," says the Romanist, "what is your creed? where is it written?" Now a Churchman could have met him on *true* Catholic grounds; but this Sectarian could not. He *attempted* no answer, and there was an end of the matter. And it is so. The Sects have thrown off the ancient creeds. It is true they profess to retain the Bible; but it must be the Bible as *they* interpret it. The voice of the early Church is to them unmeaning. They cannot tolerate it because it unhinges them, sweeps their foundation, shows their unsoundness.

THE CHURCHMAN.

NEW YORK, JULY 24, 1852.

Another Phase of Puritan Devices.

The defence by Mr. Scudamore, of his excellent work entitled Steps to the Altar, which will be found in another part of this paper, is worthy of remark on more than one account. It rejoices us to see a good book ably defended from the aspersions of weakness and ignorance, and in this point of view the author has done good service to the Church. It may truly be said, that the "perilous times" foretold by St. Paul, have come, when men "will not endure sound doctrine," when we read such puling sentimentalism, such futile objections, such empty railing as that contained in the manifesto of the "Church of England Association in Van Dieman's Land," and happy is it for that Church, that she is so ably represented in the person of the orthodox and well learned prelate who occupies that See, Bishop Nixon. His Lordship has shown himself abundantly prepared with the wisdom and learning required to put to silence the foolishness of these confident and dogmatic praters.

It is not, however, to the specific objections so well disposed of by Mr. Scudamore, that we would call attention at the present moment, as to the facts that these objections, though nominally made against *his* book, are in reality made against the teaching of some of the most eminent divines of the English Church—her best and truest sons. Had the author himself written the book, and used his own phraseology, he might have been necessitated to prove each statement by proofs from Scripture and ancient authors, to show that he had taught nothing new or strange. But '*The Steps to the Altar*' professes nothing of the kind; it is compiled, the author tells us, from the works of the most distinguished, learned, and devout men that the English Church has produced—Bishops Andrews, Taylor, Kenn, and Wilson—Dr. Hammond, Richard Nelson, and others of great name, both clerical and lay. To assail the piety, impeach the orthodoxy, or deny the ability of these men, would be to bay the moon, or search for spots upon the sun's disc. Some indeed of the Psuedo-Evangelical brood may attempt it in the fury of a blinded zeal, but they only make themselves exceedingly ridiculous.

We have heard indeed that a prominent leader of the Puritan faction in the American Church, has ventured to talk of "*the heresy of Bishop Bull*," but as we have not seen it, we cannot believe it. For in the first place we cannot suppose that the most bigotted partisan would dare thus falsely to assail the memory of the sainted dead, and in the next place, the miserable slander would not hurt one, who in his life was holy, blameless, and devoted to his master's service, and yet speaks to us in his works, as the Champion of the Faith once delivered to the Saints. We might rather fear from this foul railing, this impotent charge of heresy against so sound a divine, and exemplary Bishop, that the accuser had gone "very far from original righteousness," had fallen away from grace, and needed to wash away his sin, by humble confession to God, deep repentance, and satisfactory amendment of life.

But as we have said, few are thus forgetful of decency and of truth; and not even the blindness of party can make them lose sight of these great principles. Moreover, it is evident that many so-called "Evangelicals" know little about the works of the great divines we have mentioned, and have even a slender acquaintance with the Prayer Book itself. They have received their system traditionally; they are contented to ignore whatever is inconsistent with it, whether in Scripture, antiquity, or the Book of Common Prayer; and thus make up their minds that what they hold is *par excellence* "THE GOSPEL". '*Preaching the Gospel*' in their dialect means to preach what they think and teach; "to preach another Gospel" is to preach and teach something beside or contrary to what they think and teach.—They have certain cant phrases and arbitrary symbols of human device which they make the standard of truth, and even test the Bible itself by them.—We fear that the Epistle of St. James, for example, would stand but a poor chance of a place in the Canon, if they had the making of it. Now, as is natural when these poor souls meet with a new book, they test it by their preconceived notions of the Gospel. This probably is the way which the Tasmanian malcontents took with the work in question. They found many things in it which shocked their notions of the Gospel, i. e. *Pseudo-Evangelicalism*, and they straightway sat down to denounce the book. Probably if Bishop Wilson's Sacra Privata had been put before them, they would have praised it because they would have remembered some faint tradition that it was very devout in spirit, and excellent in character, and would have taken it for granted that it was such. But as they had no such check in the case of *Steps to the Altar*, they proceeded to object, criticise, and censure without mercy, and a very pretty mess they have made of it. Had they just condemned the book in the lump without specifying its pretended faults, they might have been safe from exposure; for no one could have convicted them in detail of their blunders. But with a happy fatuity they must needs set forth the particular faults they had to find, and behold the author shows that these self-styled defenders of the doctrines of the Church of England are censuring, not him, but the Prayer Book, and the most eminent and devout writers of the Church.

Now are not things come to a pretty pass, when reproach is cast upon such men; when the saintly Bishop Wilson is denounced as teaching soul-destroying error, and the godly Bishop Kenn is reviled as an adherent of Popery. And this when the last-named Bishop was sent to the Tower because he would not sanction the insidious measures of his Popish sovereign, James II., and the Bishop of the Isle of Man lived so holy a life, and exercised his episcopal authority so efficiently and faithfully, as to realize and exhibit in the eyes of all that he was indeed a successor of the Apostles. The writings of such men are to be thrown aside at the bidding of the new generation of Pseudo-Evangelicals in England, America, and Tasmania, as full of "soul-destroying error," and Churchmen are to derive their spiritual nourishment from the bones and dust of Goode, Gorham & Co. Then will the millenium commence; every one claiming to be a Christian, will declare himself a disciple of these eminent defenders of—their peculiar notions; and those who do not shall be cast out as "brands for the burning."

Such, indeed, would seem to be the consummation indistinctly shadowed out by the brilliant imagination and far-seeing vision of the new lights which shines in the columns of the Pseudo-Evangelical organs. Already their eyes, in a fine frenzy rolling, see Gorhamism triumphant, and its enemies scattered like smoke before the wind. We already hear the mutterings of coming vengeance when their-party is in the majority, and they vow it soon will be. "Visions of glory," they seem to say, "spare our aching sight." How many things will have to be done—what alterations in the Prayer Book! what rooting out of "Tractarianism!" what decollations of ungodly prelates! what depositions of unorthodox presbyters! what expulsions of heretical deacons! what excommunications of perverted laymen! what silencing of malignant editors!!* The *ins* shall be *outs*, and the *outs* in, and not a dog shall bark without our permission. And they wake up, and lo! it is a dream.

These epithets of course are to be understood in the Puritan sense, as in the days of Cromwell.

A GROAN FROM OXFORD.—One of the most effective hits of Patrick Henry was in defence of a client, who was charged with having unlawfully taken some cattle for the use of the American Army during the Revolutionary War. The orator depicted the preparations for the impending conflict, the hunger of the troops, their hasty meal on the good things provided by their commissary, the furious attack, the stubborn defence, the victory of the patriots and their triumphant rejoicings. But, quoth the Orator, a harsh and dissonant cry disturbs the universal festivity—it is the voice of the plaintiff crying Beef! Beef! Beef! A general roar greeted his sally, and the unfortunate individual was nonsuited.

We have been exceedingly entertained with a lugubrious epistle indited on the other side of the water from one editor, of the *Episcopal Recorder*, (Rev. W. Suddards) to the other (Rev. G. W. Ridgleys) "*Arcades ambo*." He has been to the seat of festivity at Oxford, but it was not to his taste. It is a sad thing to witness the joy of others and not be able to share it. While the countenances of the two Bishops and of the Rev. Secretary of the House of Bishops, were no doubt radiant with joy, in harmony with the splendid scene around, melancholy sat on that of the unhappy letter writer. His friends were hissed, his side was in the vocative, the *counterpart* of his favorite Recorder was groaned! *proh pudor*. And all this was done in the presence of ladies, and prelates, and lords, and dignitaries of every rank and degree, and they laughed heartily and enjoyed the fun! But the melancholy Jaques must tell his own tale.

"I arrived too late for the Jubilee Celebration. It must suffice for the present to say that it has been made a grand occasion for the display of high toned doctrine on the one hand, and unbounded courtesy and kindness on the other.

The American Bishops, with their Chaplains, have been regarded as the guests of English Churchmen, and no pains have been spared to render the occasion eminently agreeable. Bishops McCoskry and De Lancey, with Dr. Wainwright, the Secretary of the House of Bishops, received honorary Degrees from the University of Oxford, in commemoration of the event. I went down to that venerable seat of learning which has produced its Wesleyanism and its Puseyism, and saw the College Theatre in all its glory. Among the Bishops present, were those of London, Exeter, Salisbury, and several others. I have no time to picture to you the uproarious scenes of that day in the presence of innumerable ladies. The place was crammed as I have rarely seen a public building, and the two or three thousand undergraduates in the galleries made the walls re-echo their groans for the unpopular proctors, and reverberate their shouts for favorite Bishops, Heads of Houses, and particular measures, social, political, and religious. The temper of the place was evinced in the frenzied wildness of the response to the toast 'Bishop of Exeter.' Such uproarious shouting, waving of hats, handkerchiefs, &c., in the presence of grave Bishops, titled ladies, and numerous strangers from different and distant countries, was exceedingly strange to American ears. After these enthusiastic bursts for Bishop Philpotts, Dr. Pusey, and some others, I was quite prepared for a hearty groan in favor of the London *Record*. It was rather cheering than otherwise, for it assured me that the Evangelical element was sufficiently strong to excite alarm. This is no new thing in the world, for no systems can be more diverse than the Evangelism of the Gospel, and the ritual formalism of fashionable Churchmanship."

We are sorry Mr. Suddards arrived too late for the Jubilee, for it would have been pleasant to hear what he thought of the Bishop of Oxford's sermon. Such a critic on such a subject, and such a preacher would doubtless have been exceedingly edifying. It would have been parallelled only by Mr. Pecksniff's discourses on morality.

It must be remarked, however, that the hilarious doings described as transacted at Oxford, take place previously to the arrival of the procession, and are confined to the undergraduates in the galleries.—One shouts out a name, and the others respond—Thus the "Queen," "Prince Albert," the "Duke of Wellington," "Lord Derby," the intrepid "Bishop of Exeter," and others of note, including "the ladies," of course, were loudly cheered. "Lord John Russell," "the University Commissioner," "the Record," and other obnoxious persons and base things were loudly hissed and groaned. How laughable the idea which shot through the befogged mind of the Philadelphian editor that they groaned the Record *because they were afraid of it!* What an hallucination! They groaned the *Record* as most *men* in a like situation would have done, not out of fear but out of contempt. The young gentlemen well knew the character of that miserable periodical—its wretched theology or *no*-theology, its unscrupulous partizanship, its habitual meanness and unveracity; and they exhibited their feelings of disgust and abhorrence in the good old English way. Had we been there we should perchance have exclaimed—"Macte Virtute pueri,"—nor should we have been untouched by the well deserved tribute to the admirable Bishop of Exeter. What a punishment it must have been for his enemies to hear those plaudits!

We find in the Recorder another groan over the sermon of the Bishop of Michigan at St. Paul's.—The groaner hopes it will be published, as he cannot believe it was truly reported—a sad instance of incredulity! *We* do not doubt the accuracy of the sketch, and shall rejoice when it is published, that it may be read and known of all men to be worthy of a Christian Bishop on such a soul stirring occasion.

The Rev. Dr. Wainwright also is taken to task for having uttered the belief, at one of the meetings, that the result of the presentment of Bishop Doane would be favorable, a statement which was received with loud cheers. The wise man of the Recorder says: "If Dr. Wainwright really made such a statement, he has proved himself very unworthy of the mission entrusted to him." We fancy the Rev. Secretary will survive this confident dictum of bad feeling and bad taste, if it ever meet his eye. It only deserves the expressive monosyllable, *Fudge!*

We lament to see in the morning papers of this day (Wednesday), intelligence of the death of the Bishop of Rhode Island, the Rt. Rev. Dr. Henshaw. It is said to have taken place on Tuesday at Frederick, Md., and comes by the way of Providence in his own State, and by telegraph. The Bishop had just commenced a brief visitatation of the Diocese of Maryland, at the request of Bishop Whittingham, which renders this melancholy dispensation more severe. We are unable to give any further particulars in our present number.

THE FUNERAL PROCESSION in honor of Henry Clay on Tuesday last was an imposing display.—About 15,000 persons are computed to have taken part in it, and the streets were lined with spectators innumerable. The hotels, public buildings, and large stores along the line of march were becomingly dressed in the insignia of mourning. The display of flags at half mast, the booming of minute guns, and the ceaseless toll of the city and church bells enhanced the solemnity of the scene. On the return to the City Hall, a prayer was offered by Rev. Dr. Krebs; an eloquent oration pronounced by N. B. Blunt, Esq., and the Benediction given by Rev. Dr. Haight.

HOBART FREE COLLEGE, GENEVA.—The Commencement of this truly CHURCH COLLEGE, worthy of the eminent name it bears, was held on Thursday the 15th inst. We have made up from the *Geneva Gazette* a short account of the proceedings.

On Wednesday, at 4 P. M., two prize essays were read in the College Chapel; Mr. J. W. Westcott, of Ohio, taking the first medal, gold, value $25—and Mr. R. M. Harison, of New York, the 2d—a silver medal, value $10. The subject of the former was, "The condition of man, as viewed by the light of nature;" of the latter, "The influence of Intellects in the Dark Ages." Both are highly spoken of.

On Wednesday evening at 8 P. M., the annual address before the Humean Society was delivered, by Richard H. Dana, Jr., Esq., of Boston. The subject was "*True* Conservatism." "The author," says the *Geneva Gazette*, "has won for himself here a very solid and enduring reputation."

Of the Commencement exercises proper, the same paper says:—

"We must be permitted to say, that we have rarely attended a commencement in any College, where compositions displayed such vigor of thought, and elegance of diction, have been delivered. We were particularly struck with the correct ideas, entertained by the students of the Government of God, the responsibility of man to his Maker, the obligations to virtue and religion, the unchangeableness of Divine truth, and other kindred topics. No one could have heard their Orations without being deeply impressed with the value of the College, as a bulwark against vice, and a defender in its proper sphere of the best interests of the Church of Christ. The instruction of the College is emphatically, *sound*—equally hostile to radicalism or superstition—conservative and enlightened in its character and tendences."

We are compelled to defer a particular notice of the orations and speakers to our next.

We have not received a full list of the degrees confirmed, in time for this paper. It would, however, be uncourteous toward the Board of Trustees, and do violence to our own feelings, did we fail, at the earliest opportunity, to return our respectful acknowledgments for the honor of the degree which the College has seen fit to confer upon us. Coming from so worthy a source, it is gratefully received and highly appreciated.

Bishop Whittingham sailed in the Collins steamer *Pacific* on Saturday week last for Liverpool. We learn he will spend some time among the mountains of Wales to recruit his health. We fervently hope and pray that the expectations of his friends will be abundantly realized, and that his valuable life may be long spared for the benefit of his diocese and the Church.

Diocesan Intelligence.

NEW YORK.—*Episcopal Acts by the Bishop of New Hampshire, acting at the request of the Standing Committee.*

Feast of St. Peter the Apostle, Tuesday, June 29 A. M. The Bishop consecrated the Church of St. John in the Wilderness, Copake Iron Works, Columbia County. The Bishop and the attending Clergy walked in procession from the Vestry Room around the Church to the Porch, on the south side of the building, where they were met by the Wardens and Vestrymen. On taking his seat in his Chair, the Instrument of Donation was presented to him by Lemuel Pomeroy, Esq., the Senior Warden, and was then read by the Rev. William Watson of Hudson. The Sentence of Consecration was read by the Rev. Dr. Haight. Morning Prayer was read by the Rev Mr Watson, and the Rev. John Woart, of Great Barrington, Mass. The Sermon was preached by the Rev Dr. Haight, from St. Matthew xiii: 31, 32, and was designed to set forth the ground of encouragement and perseverance in labors for the Church, afforded by the remarkable history of the planting and growth of our branch of the Church Catholic, in this country. He closed with an appeal in behalf of the fund for the Organ—the church itself having *been entirely paid for*—which was responded to by the liberal contribution, at the offertory, of *One Hundred and Four Dollars*. It was truly a refreshing sight to see the capacious Alms Basin, filled to the very brim, as it was brought to the Bishop by Mr Chesborough, the Junior Warden, to be presented and placed upon the Holy Table. Had notice been given of the Collection, it would have been still larger, as several of the laborers in the Iron Works, expressed their regret that they had not known of it, as they would gladly have contributed. The Holy Communion was then administered, in which the Bishop was assisted by the Rev Messrs. Woart and Watson.

This was an occasion to be long remembered: The beautiful Church—beautiful in its chaste simplicity and perfect propriety;—its commanding situation on a knoll at the opening of that remarkable gorge in the Taghkanic range of mountains, down which dashes the celebrated Bash-Bish,—overlooking westward the fertile hills and valleys of Columbia County,—the crowded and attentive congregation, many of whom now for the first time listened to the solemn chants and sublime prayers of our ancient Liturgy;—the presence of warm-hearted Churchmen from various quarters, with their congratulations and their prayers;—the knowledge that this good work had, under God, been brought to a successful completion by the zealous and self-denying labors of two noble-hearted Christian Women, who could take no rest, until they had found out, in their secluded glen, a place for the temple of the Lord, an habitation for the mighty God of Jacob;—the vision, as it rose to the eye of faith, of the multitudes—young men and maidens, old men and children,—herein, by faithful pastoral labors, gathered into the fold of the Redeemer, saved from the wrath to come, fitted for glory, honor and immortality;—all these, and many like points, so filled the mind and heart of each thoughtful observer, that no lapse of time can ever efface the deeply graven lines of this most beauteous picture. God grant that the fervent prayers and ardent aspirations, which on this day went up, on the wings of faith and love, to the Mercy seat on high, may bring down the richest Blessing of Heaven on this new plant in the vineyard of the Lord, and cause it to take deep root, and fill this portion of the land, satiating the weary soul, and replenishing every one that is sorrowful!

The same wisely-directed zeal and persevering industry which has thus, by the blessing of God, erected this House of Prayer, will complete the kindred work, already projected, of building a Parsonage; if, as we cannot doubt, the hearts and the hands of their more favored brethren in Christ, are opened in sympathy and alms. And then the way will be fairly prepared for a faithful minister of the Cross to enter upon a toilsome indeed, but yet a pleasing and promising field of pastoral labor.

The Church is after a design by Upjohn: Nave 21 by 50; Chancel 15 by 15, with a beautiful triplet window, and Sittings for 150, which may be largely increased, as on the day of consecration, by benches in the broad alley.

THE ADJOURNED CONVENTION of NEW JERSEY met in Trinity ch. Newark, on Wednesday, July 14. Morning Prayer was said at ten o'clock, by the Rev. Mr. Pratt and the Rev. Mr. Boggs. The Ante-communion service was said by the Bishop, assisted in the Epistle by the Rev. Mr. Finch. After morning service was ended,

The Bishop having called the Convention to order, the report of the Committee of Investigation was called for.

The Hon. D. B. Ryall, chairman of that committee, assisted from time to time by Mr. Wakefield, another of the members of the same, then read the Report, which occupied the whole time until the recess taken at 2½ o'clock, P. M.

The Committee met on the day of their election by the Convention, organized and adjourned to meet at Burlington on the 9th of June. They sent notices of this meeting to the Bishop and the four laymen. On meeting on the 9th June, they received letters from three of the Four, declining to appear. A letter was received from the Hon. William Halsted, asking whether he was notified as a party, or as counsel, and asking whether, in case he appeared, he would be allowed to cross-examine the Bishop's witnesses, and introduce testimony himself. The Bishop was in attendance, and ready to answer, but no man appeared against him. The Committee felt that they might have *here* ended their labors, the opponents of the Bishop having been duly notified, and no man having appeared against him. They adjourned, however, to the 14th June, after replying to Mr. Halsted that he was notified as a party, and if he were also counsel for any party or parties, then as such counsel also; and moreover, that he would be allowed to cross-examine, and introduce such witnesses as he pleased. He was notified also of the adjournment to the 14th June, as were all the other persons named in the Presentment. On that day Mr. Halsted did not appear, but sent them a list of witnesses upon whom he relied to prove each specification, all of whom were duly notified to attend. The Committee sat from the 14th to the 17th of June Inclusive; also from the 22d to the 24th of the same month, and finally on the 7th of July.

Letters were received from Horace Binney, the Rev. A. Stubbs, Michael Hays and others, all of which were appended to the Report. The Rev. Mr. Sherman was requested to attend, but declined. The witnesses who did attend, were all sworn or affirmed before one of the Committee who is a Master in Chancery; their evidence was taken down in writing, and signed by the witnesses themselves. As the result of these arduous and protracted labors, the Committee unanimously proclaimed their increased confidence in the purity and integrity of their Bishop. None of the charges had been sustained; but they were disproved and were not true. No affirmative evidence had come before them, though it was sought where it was believed to exist. There was no just grounds therefore upon which to ground a presentment of their Bishop. In order to discharge their task thoroughly, they were compelled to investigate the history of St. Mary's Hall and Burlington College from their foundation; and they embodied an epitome of this history in their report. From this it appeared that St. Mary's

Hall was founded in 1836, was a losing concern until 1844, did not begin to repay until from 1847 to 1849. Burlington College was founded in 1846, the main burden of which had been on the Bishop's shoulders ever since. In 1846 and 1847 the amount already expended on these Institutions, which can be traced, reached upwards of $182,000. From this time the debt pressed more and more heavily. Notes were renewed from three to six times a year, which was done mostly by the endorsements of Hays and Deacon. By these endorsements Hays had made from $15,000 to $18,000, and Deacon as much or more. After the endorsements were thus bought and paid for, the notes were shaved, often at a ruinous rate, so that when the failure took place, the amount of the whole indebtedness was $260,000. Mrs. Doane's annuity and his own resources had been drawn upon unsparingly to meet his engagements. He had relied throughout on the assistance of the friends of the Church, who, as he always firmly believed, would rally to his assistance, and not suffer the institutions to be crushed. He also relied on their eventually becoming rich sources of revenue;—a hope which has at last been realized—the profits for the year 1849 having been, according to the statement of Mr. Aertsen, the financial agent, at the rate of $17,000 for the year. The Bishop had gone on struggling under the accumulated pressure, hoping that every effort would be his last. He was engaged in no other business undertaking whatever, except this his great venture for Church education. In 1848 he was seized with an almost fatal illness, when for months together he was utterly incapable of attending to business. This brought on his declared failure, as an individual; but it was not the failure of the Institutions. Under the advice of friends he made an assignment on the 26th of March, 1849, of all the property at his disposal. The charges have nearly all grown out of these transactions.

The specifications were gone through seriatim, with explanations or refutations condensed from the written evidence. It is impossible, in a newspaper report, to condense properly so large an amount of matter, spread over so great a surface. Very few of the specifications were left untouched, and the result, in nearly all, was a triumphant exculpation from any suspicion of fraud or dishonest dealing. The report, which occupied more than three hours in the delivery, concluded with a strong expression of the Bishop's innocence of all crime and immorality, and a renewed expression of increased confidence in his integrity and purity, together with warm thanks for the great good he has succeeded in accomplishing in that noble cause to which he has so unsparingly devoted his time, his talent and his private fortune.

This Committee, it will be remembered, was composed of seven lay members of Convention, Messrs. Ryall, Wakefield, McFarlan, Potter, McKnight, Whitney and Harker.

After the Report, the accompanying correspondence was read—and then the Convention took a recess until 4½ o'clock, P. M.

At 4½ P. M. the Convention re-assembled, and, on motion of Judge Ogden, the voluminous evidence was read, occupying some three hours more. The Chairman of the Committee, the Hon. D. B. Ryall, hoped the result, thus set before them, would be satisfactory to all.

Judge Ogden said it was gratifying to all to be able to see what he hoped would be a beginning of the end—a harbinger of still brighter results hereafter. With deep emotion, Mr. Ogden alluded to the complication of trials and troubles which had all fallen upon the Bishop at once. Domestic sorrows of the deepest anguish, pecuniary ruin in a noble cause, personal sickness nigh unto death's door, the attacks upon his good name and fame, kept up with reckless pertinacity, and at times through the foulest channels; and yet, thanks be to the marvellous great kindness of the Lord, he had had strength for every emergency. He thanked the Committee for the way in which they had done their work. That Report must free the Bishop from every suspicion of guilt, and relieve the minds of many from great anxiety. It might even relieve the Three Bishops from a matter in which they were reluctant to take any part. One thing was certain: their Bishop was not a drone in the hive. His work had survived his troubles, and would speak for itself. As to the charges and the evidence, Hays and Deacon had both refused to appear before the Committee. After hearing the evidence just read, the Convention might form their own opinion as to whether these men were imposed on by the Bishop. They had for years been drawing out his very lile's-blood—from $10,000 to $20,000 apiece. They knew all about his business, his means, his mortgages, his difficulties. It was impossible they could have been imposed upon. The power of Attorney which had been given to Hays (entitling him to daaw $1000 per annum from Mrs. Doane's estate), was given in good faith, and it is admitted that it was paid the first year. But they have not told us *how*. It was out of the Bishop's own earnings. The Trustees of the College, after his failure, appropriated to him $1000 per annum, as some acknowledgment for the devotion of his time and talents to the Institution. This paid that claim the first year. The second year the Trustees found they could not afford it, and it was withdrawn. Meanwhile, Mrs. Doane's income having been anticipated through advances made by Mr. Perkins, an order had already been given for that particular quarter's income, and the executors of the estate, uncertain which they should pay, placed the matter in chancery, where it was still pending. The connection of Mr. Binney's name with this Presentment was wholly without consultation or consent given by him. The Episcopal Fund was satisfactorily secured, but the Bishsp was charged with perjury for omitting it from his schedule! After explaining all the circumstances, as appearing in the evidence, Mr. Ogden triumphantly asked, "Now if there is any one man in this convention who believes in his heart that Bishop Doane omitted the Episcopal Fund from his schedule from motives of *fraud* or *dishonesty, let him rise!*" (Profound silence followed; many eyes were turned towards the spot where Starr, Sherman and Halsted were seated, but *no man rose.*)* After reviewing the cases of Mrs. Robardett, Mr. Pierce and Mr. Carse, he touched upon the sale of the personal property, which is alleged to have been fraudulent. He showed that, by the evidence, that sale was public and open. Hays and Deacon were both present most of the day, the Bishop interfered in nothing, for he was sick and confined to his room. The books were sold by sets and by the volume. Any person could call for any single volume of any lot. The house was crowded, the sale was duly advertised. The goods were divided into over 1700 lots. Every requirement of law, prudence and fairness was complied with. The articles generally brought a fair price. Hays himself offered to furnish money to buy in the furniture of the schools, so that they might go on without interruption. The sale proved that the valuation under oath was not fraudulently low, for while the valuation was over $17,000, the sale only realized $11,292. If Miss Watson and the other friends of the Bishop were willing to pay more for these articles than anybody else, why under heavens had they not a right to buy? But it charged that the Bishop violated his duty as an exemplar of strict honesty and justice, by using the property after it was bought and paid for by his friends! *This* charge did not deserve an answer! As to luxury of living, it was proved that there had been great retrenchment in the Bishop's household since his troubles began, and that this still continues. But there are some men who, not content that all the Bishop's own means have gone and are still going to his creditors, begrudge Mrs. Doane even a moiety of her own income to live upon! But the Bishop is such a passionate, violent man. He threatened to kill that peaceful, aged Quaker, Joseph Deacon! Mr. Deacon was a shrewd, acute man, who had never believed for an instant that the Bishop ever meant to draw a drop of his blood! (Laughter.) This charge was only made for effect; and it has had its effect. Men who previously thought well of the Bishop, when they heard that charge gravely made shook their heads, and said if that were true the Bishop must be a bad man! It had now beeen proved that so far from threatening to kill Deacon if he did appear before the Grand Jury, the Bishop actually compelled him to appear when he would have gladly stayed away! As to the threat of murder, who believes the ridiculous story? Nobody. Upon concluding his remarks (during which he was several times interrupted with frivolous calls to order, by the Rev. Messrs. Sherman and Starr, and Mr. Gifford), Judge Ogden moved that the Report be accepted and the Committee discharged, which was passed. He also moved the following Resolutions.

1, *Resolved*, That the results of this investigation, and the evidence now laid before the Convention, renew and strengthen the confidence heretofore expressed in the integrity of the Rt. Rev. the Bishop of the Diocese; and in our opinion fully exculpate him from any charge of crime or immorality made against him.

2. *Resolved*, That the Convention of New Jersey has now fulfilled the duty which previous conventions have felt and expressed their readiness to fulfil, of making a full, searching and honest inquiry into any allegation against the Bishop, when formally brought before it upon definite charges; and we appeal to the Church at large to ratify our declaration, that this duty has been faithfully, and in the fear of God, performed.

3. *Resolved*, That a Committee of four clergymen and three laymen be appointed, by ballot, to lay the Report of the Committee and the accompanying evidence before the Court appointed for the trial of the Bishop:—that such Committee present a written representation, on behalf of this Convention, setting forth its legal and canonical position and rights; and earnestly and respectfully urging the Right Rev. the Bishops, to consider whether (apart from all abstract questions of power) it will be wise, or just, or for the peace of God's Church, to proceed further upon the charges laid before them.

4 *Resolved*, That the Report and the Testimony be printed in the Journal, and a copy of the same be transmitted to every Bishop of the Church, and to the Standing Committees of such dioceses as are without Bishops, or whose Bishop is under disability.

On motion, the Convention went into Committee of the whole, on the above Resolutions. Before quitting the chair, however, the Bishop said that this was the 22d meeting of the Convention at which he had been present, and in all that time he had never been absent from that chair but once, and he was not sure he did right then. He had often filled it when, he would much rather have been almost any where else. But he sat there as Bishop, and he did not feel at liberty to give up that, any more than to give up his power of ordaining. On conscientious grounds he was determined never to vary from this rule unless incapacitated by ill-health. It was a trust along with the rest of his Episcopal power, handed down from Jesus Christ;—a sacred thing, to be transmitted unimpaired to his successors to the end of time; to be accounted for at the Day of Judgment. If his friends had anything very pleasant to say, let him hear it: there was enough else that he had to listen to of another description. If there was anything very unpleasant to be said, let him hear that. He had frequently been urged by his best friends to retire from the chair, but he could not, and *would* not do it: before God, he could not do it! In regard to the Committee of the whole, however, this suggestion had been made: no *action* can be taken by this committee independent of the Convention. To separate him from the *action* of that Convention while there was breath in his body was not possible.—But as the Committee could not *act* finally, but only discuss and report to the Convention, he felt that in this way he could retire from the chair (though not from the Convention) without compromising any principle. The permission of such a parliamentary manœuvre, however, he disapproved, and hoped it would not long remain among their by-laws. The Convention was not analagous to any other legislative body. As for himself he had no desire to avoid unpleasant duties. Justice to himself—past, present and future—required him to face the music, and take all shots in the front. He doubted not that God could take care of him. He had found also that God most generally helped those who helped themselves. He called to the chair of the Committee the Rev Mr Dunn, the senior presbyter present.

[We shall give the debate in committee of the whole next week.]

The Committee then rose and reported the Resolutions to the Convention; the Bishop resuming the Chair.

Mr Cortlandt Parker moved to strike out the latter part of the 1st Resolution. He could not say the Bishop was "fully exculpated" when all the evideuce against him had not been heard. But he was anxious to vote for the former part of that Resolution. He was no friend to the action of the Convention in appointing that committee; and he now reiterated that opposition. But he *was* a *true friend* to the Bishop, notwithstanding; and all the truer for that opposition. On this subject, he had been reproached by some who knew him well, with a paltry insincerity of which he had never been capable since he was born! He protested that he *was* a friend to his Bishop. He was glad to declare, that though he had never doubted the Bishop's innocence, yet the Committee had strengthened his confidence in his integrity, and he longed for the opportunity to say so by his vote. He begged they would give him the opportunity by dropping the latter part of the Resolution. He now, less than ever, could believe that his Bishop was either knave enough or fool enough to do half the things he was charged with! On this snbject he *would not be* misunderstood! But he could not, under the circumstances, vote that he had been "fully exculpated." He was afraid such a vote would hurt the Bishop. He needed no such help. He was innocent, and his *case* was enough for him to go to trial on. What better could they ask than a *case* which was sure to be triumphant?

Judge Ryall had not expected to speak to-day.—He called upon gentlemen not to deny all expression to the feelings of their heart on mere technicalities. The getting up of the presentment had been strictly *ex parte*. The Bishop's friends had had no invitation to attend. The Committee had done otherwise, and had notified *all*, in open day, before the world. He hoped their better feelings would prevail.

Mr Rutherford said the Report did not fully exculpate the Bishop. The Resolution therefore affirmed a falsehood.

The Rev Mr Sherman said the whole of the real subject at issue had been lost sight of. The Convention as he had told them last time, had no right to do anything but *present*. The Committee have tried the Bishop, as a court, call it by what words they please. They have ridden rough-shod over the whole genius of the P. E. Church. If they had not confined themselves to the charges embraced in the presentment, still graver matters would have been brought before them. He, however, denied the jurisdiction of the Convention in this case. The present action was alike disastrous to the convention and its head. He was very much concerned lest it should injure the Bishop's cause.

Mr Cortlandt Parker's amendment being lost, the Question was taken on the 1st Resolution, which was carried.

	Ayes.	Noes.	Declined to vote.
Clergy,	15	4	1
Laity,	21	5	

After some objections from Mr Cortlandt Parker, who could not make out what the second Resolution meant, it was also carried.

	Ayes.	Noes.	Decl'd to vote.	Divided.
Clergy,	15	2	1	
Laity,	22	5		1

The 3d Resolution being now in order, Mr Cortlandt Parker had three objections to make; 1st, it requests the Bishops to do what they have no canonical power to do—decline to go to trial. 2d. It requests the Committee to draw up the statement, for which we have given them no instructions. 3d. The desire to avoid a trial was to him unaccountable. With such a case as the Bishop had, it was downright madness. If *he* should ever have a client with so clear a case of right, and should yet be fool enough to say, "Don't try my man!" he wished to be disbarred and turned out of the profession! This *lobbying* would do nothing but hurt the cause. The third Resolution was carried.

	Ayes.	Noes.	Declined to vote.
Clergy,	15	3	1
Laity,	19	7	2

The 4th Resolution was adopted, *nem. con.* Nominations were then made for members of the Committee, the Rev Messrs. Finch, Southard, Williams and Rankin, being nominated as the clerical members, and Messrs. Ogden, Miller and Ryall on the part of the Laity.

There being only seven nominations made, on motion the Ballot was dispensed with, and the above-mentioned clergy and laity were declared duly elected as such Committee.

On motion 2000 copies of the Journal were ordered to be printed.

On motion, after the usual devotions, the Convention adjourned, *sine die.*

WESTERN NEW YORK.—*Ordination.*—On Friday, the 2nd inst., Bishop Chase, of the Diocese of New Hampshire, at the request of Bishop DeLancey, held the annual Ordination in Trinity church, Geneva. Morning Prayer was said by Rev. Dr. Shelton, the sermon was preached by the Rev. Dr. Hale, the candidates for Deacon's Orders were presented by the Rev. Dr. Metcalf, the candidates for Priest's Orders were presented by the Rev. Mr. Ashley. Joseph Morison Clark, William Paret, Charles Wells Hayes, and James Andrew Robinson, were ordained Deacons, the Gospel being read by the Rev. J. M. Clarke. Laurence Sternes Stevens, Julius Sylvester Townsend, Osgood Eaton Herrick, Daniel Frederick Warren and ——— Jerome were ordained Priests; the Rev. Drs. Hale, Wilson, Metcalf, and the Rev. Messrs. Beach, Parvin and Livermore uniting with the Bishop in the imposition of hands. The Bishop then proceeded to the administration of the Holy Communion, and was assisted in the distribution of the elements by the Rev. Dr. Wilson, Rev. Messrs Livermormore and Beach. The other clergy present were Rev. Messrs. Hills, Schuyler, Wardwell, Douglass and Wood.—*Gospel Messenger.*

NASHOTAH.—On Trinity Sunday, June 6th, Rt. Rev. Jackson Kemper, D.D., admitted Deacons Hugh M. Thompson and E. Steele Peake, in the chapel of Nashotah Mission. The Rt. Rev. George Upfold, D.D., preached the sermon. The Professors of the Mission united in presenting the candidates.

It was a great day for Nashotah, and one causing many prayers for the future. The sermon of Bishop Upfold was listened to with great pleasure and attention by a goodly number of the clergy, and by a full congregation.

The two young men ordained, make the number of graduates from Nashotah—nineteen. This result has been brought about, not by any endowment, but solely by the alms and prayers of the Church. It may well be doubted if a like instance of such enterprise can be found, by which with nothing permanent except to the eye of faith, so many have been added to the holy ministry. These additions are to the great mission field in the West. Like additions will continue as long as the Church affords alms and offerings for the work. Nashotah has now eighteen young men preparing for the Holy Ministry—eight candidates for Holy Orders, and ten preparing to become candidates. Nashotah has not done her work, nor does she continue her work, amid plenty, ease and comfort. Suffering, hardship, want, poverty and self-denial mark her whole career. She is dependant upon the Church, and receives only what the Church gives to build up the faith once delivered to the saints by sending forth ministers of the word and sacraments.—*Gospel Messenger.*

MISSISSIPPI.—We understand that the Convention of our Diocese met at Pass Christian on the 16th inst.; but there not being a quorum on that day, the members present adjourned to Thursday, the 17th, on which day a quorum being present, the Convention was organized; the Bishop presiding, and Mr. Vennigerholz, of Natchez, being elected Secretary and Treasurer. A motion to adjourn was made, but afterwards withdrawn, and the Convention proceeded to the discharge of the regular business.

The address of the Bishop was delivered on Friday; we will probably be able to lay it before our readers in our next issue. We understand that it was an unusually interesting one. A motion to adjourn to a future day was again made and lost.

The Committee on Finance, as we are officially informed, reported on Saturday; and in view of the importance of the questions involved in the report, and the meagre representation at the Convention, the report was withdrawn, and on motion of Mr. Vennigerholz, one of the members of the Committee, the Convention adjourned to meet at Jackson on Thursday, the 23d of July. We shall probably receive a formal statement of the proceedings from the Secretary in time for our next number.

The Convention made this adjournment in view of the few members present, and the great importance of the subjects presented for consideration.—It was the unanimous desire of the Bishop, and the clerical and lay deputies present that there should be a full representation of the Diocese before action is had upon them. This in our view was a correct and indeed the only proper course, and we trust that at the adjourned meeting, *every parish* will have a full delegation. It is due to the parish, the Bishops, the Diocese, and the institutions of our Church, now in their infancy, but exhibiting great promise of early maturity.—*Church Herald.*

Foreign Intelligence.

The *Asia* and *Humboldt* have arrived at this port since our last, bringing a week's later intelligence.

The *Evening Journal* states that the Pope is suffering from dropsy, and that no hopes of his final recovery are entertained.

The expected fusion between the Legitimists and Orleanists has not been effected, and negociations are broken off for the present. The Orleans Princes required certain pledges, which the Count de Chambord refused to give. They related to the principles on which his government would be conducted.

A terrible riot took place at Stockport, near Manchester, between the English and Irish inhabitants of the lower classes, which was only suppressed by the interference of the military. One man was killed outright, and sixty were wounded (many severely) during the fray. The appearance of the troops restored quiet for the time, but the town continues in a very restless state.

Parliament was prorogued on the 1st inst., by the Queen in person. In the Royal speech she announced her intention of dissolving the present Parliament. The proclamation to that effect has since appeared.

Among the bills to which the Royal assent was given was that for the establishment of the Bishopric of Christ Church, New Zealand.

The Government, with commendable impartiality, have issued instructions to the Lord Lieutenant of Ireland, the Lieutenants of counties and other magistrates, to prevent *all* religious processions which may excite disturbance. In consequence of this praiseworthy determination, there would be no Orange processions this year.

Among the notable events of the day, is the baptism of the princess Gauromma, daughter of the ex-rajah of Coorg, in the private chapel of Buckingham Palace on the 30th of June. The Queen was one of the sponsors—the chairman of the East India Company another. The Princess was named Victoria by her Majesty. She is to be brought up in England, in the principles of the Church.

The late victory of the Church party in the "National School Society" has had the good effect of inducing the resignation of Mr. J. C. Colquhoun, a semi-Presbyterian. He laments piteously over the election and other matters. It is very plain that if Churchmen would use their power in England, all serious differences in the Church would soon cease.

We have given the account of the Oxford presentation on the first page. The Oxford Herald describes the so-called *salver* as an *alms-dish*, silver gilt, which doubtless is the correct description.

Of the *fifty-six* persons who protested against Mr. Bennett's appointment to the vicarage of Frome only *sixteen* were *bona fide* parishioners; out of these, eleven have since expressed their regret at having been led into signing it, leaving a *residuum* of *five*, who may be supposed to be still dissatisfied. —*Eng. Churchman.*

Lord Derby has filled the vacancy at the Board [of National Education], caused by the death of Archbishop Murray, by the appointment of Mr. Blackburne, the Irish Chancellor. Up to the death of Archbishop Murray, the Board consisted of six Protestants, six Roman Catholics, and three Presbyterians. Now there are seven Protestants, including two Bishops, and but five Roman Catholics, among whom there is no prelate of that denomination. This proceeding is considered to manifest the determination of Government to modify the national system of education, in accordance with the demands of its opponents among the clergy of the Irish Church.—*Ibid.*

We hope this may be true, but see no great ground of confidence from the above appointment. The present administration, as a whole, are not *quite so unfriendly* to the Church as Lord John Russell, and that is all that can be said.—[ED. CH'N.

CONVERT FROM WESLEYANISM.—Among the candidates recently ordained by the Bishop of London, is the Rev. C. Percival, late of Ceylon, who has resigned his connection with the Wesleyan body, after a quarter of a century spent in its missionary labors.—*Ibid.*

Such a rescue from the sin of Korah, Dathan and Abiram is most gratifying, and shows the power of truth to overcome, with the aid of the Holy Spirit, the most inveterate prejudices.

ATHENS, June 7.—The affairs of the Church are still the only subject of discussion in Athens. They absorb entirely the attention both of the Government and of the people, and the position is becoming daily more critical. All the ill-regulated minds, who are everywhere and always delighted when the principle of lawful authority is attacked, under whatever shape, have hailed the monk Pharmakides' book with enthusiasm, because he attacks the authority of the Church, even at the risk of severing its unity. Even some members of the Government, jealous of their power, and in order to prevent the Church from taking a part of it from them, have ranged themselves on the side of Pharmakides, and think to keep the Church within bounds by disputing her prerogatives acquired ten centuries ago. These persons forget that they cannot burst an iron gate by striking their forehead against it. This party has the majority in the clubs and coffee-houses in Athens; but the real majority, the nation at large—have very different sentiments. They desire to maintain, in the most scrupulous manner, the unity of the Church—not to contest to the Church of Constantinople rights which she has possessed since 1132 (since Leon Isaurus)—not to reject the act by which the mother Church recognizes the independence of that of Greece, nor to refuse to fulfil the conditions on which she did so, and which the Greek Government declared, two years ago, that they accepted with joy; but to strive to apply them in the manner the most prudent, the most moderate, and the most comformable to the dignity of the Church, and to the interests of the State. Unfortunately the different political parties in Greece have taken hold of the question, and have reduced it to their own level. Some attack the act of the Synod of Constantinople as a Russian job, without seeing that, in order to strike at that power, they run the risk of destroying the unity of the whole Eastern Church. Others, making use of the faith as an instrument, exaggerate the pretensions of the Church, forgetting that thereby they not only calumniate her, but alienate from her the affections, while they injure the best interests of the nation. Pharmakides' book has arrived at Constantinople, and has produced the very worst impression. It is said that the heads of the Church there are determined to wait a short time to see how the Greek Government will act, and, should they see symptoms of indifference or of connivance, that they will take measures the consequences of which might be terrible to Greece. In the meantime the Greek Ministry have prepared the bill for the new regulations of the Church, and will shortly submit it to the Chambers; but its contents are not known, nor how far its spirit is conformable to the promises made to Constantinople, and so pompously announced to Russia, two years ago.

The public excitement on these subjects has given to the wandering preacher Christophorus greater importance than was his due. This fanatical monk, who has taken refuge in the hills of Maina, has caused the whole population of that district, by his seditious discourses, to follow and defend him. The first troops sent to take him having been obliged to retreat, more serious measures have been taken. Two generals have been sent with greater force, but they have not as yet succeeded. Latterly the Government have laid hands on some private correspondence, from which it results that Christophorus is the instrument of a conspiracy, chiefly composed of priests, and which is probably in connection with the plot discovered a short time since.

In Turkey, brigandage is augmenting rapidly.—At Thessalonica, the most audacious acts are committed every day, without the authorities having strength enough to punish them. The coasts of Aenos and Imbros are swarming with pirates, who commit crimes with perfect impunity. The Minister of Finance is still pursuing his system of economy, and, among others, has recalled the Prince of Karadja from Berlin; but the embarrassed state of the treasury still continues.

New Publications.

A STEP FROM THE NEW WORLD TO THE OLD AND BACK AGAIN, by Henry P. Tappan. 2 vols. D. Appleton & Co., N. Y.; 1852.

We have, presented to us in these volumes, the record of the author's visit to Great Britain, France, the Rhine, Switzerland, and Belgium, &c. They are agreeably written, in a courteous and liberal spirit, and the reflections evidence the tone of the scholar and gentleman. The Professor has his own view of matters and things, both in Church and State, which he does not hesitate to express, nor shall we find fault with him for so doing. He offers some good suggestions as to the more efficient literary cultivation of this great metropolis, which we hope some day to see practically carried out.

ZEPHYRS FROM ITALY AND SICILY, by William M. Gould—Appletons', ; N. Y., 1852; appeared first in the columns of the *Commercial Advertiser*, as communications, and have since been collected in their present form. They occasionally display imagination and taste, and contain pleasing descriptions of the scenery and inhabitants, sketches of the principal towns, and details of the chief buildings, galleries of art, and monuments. There is a strain of piety and tenderness when speaking of death, which is the more touching from the fact that this book had scarcely seen the light, ere its promising young author terminated his earthly career.

THE CONSUMPTIVE'S GUIDE TO HEALTH, by J. Hamilton Potter, M. D.; No. 404 Broadway. 2d Edition. Redfield, N. Y.; 1852.

Consumption, by its constant and wide-spread ravages, is perhaps the most fearful disease among us, as the bills of mortality witness. Dr. Potter has presented us with the above work, which, in a very concise and direct form, gives a great amount of necessary instruction. The five questions are put—What is it? Its symptoms? Its causes? How prevented? How treated? The explanations are clear and the primary remedies simple and efficient. He shows that the climate is often blamed, when the fault lies in the individual—the want of personal attention—the painful position, ill-regulated dress, and unwholesome diet habitually adopted. Exercise in the open air, frequent cold bathing, loose clothing, and well-ventilated apartments, are the most efficacious preventives of this disease in the first instance. When it has gained hold of the system, the sufferer will find the several stages accurately described—the means the practitioner possesses of ascertaining his state by auscultation, and percussion also stated—and the various remedies to be pursued. *Bronchitis* and other complaints incident to clergymen especially, are also mentioned, and we are happy to see the assurance that when properly treated, their cure is both prompt and easy. The cases at the close of the volume, justify the patient in the expectation that if he avail himself of the skill and ability of Dr. Potter, follow implicitly the directions given, and use the remedies directed, he may, at no distant period, be effectually cured of his malady.

THE NORTH AMERICAN REVIEW FOR JULY, Boston; Brown, Little & Co., has been sent us through the politeness of Mr. C. S. Francis & Co., 252 Broadway. We have, 1 A Review of *Mackay's Progress of the Intellect*, and is a masterly demolition of that compound of blasphemy, falsehood and ignorance. Mr. Mackay is one of the new burning lights, praised by the Westminister Review, which is to destroy the Christian Religion and erect a fairer superstructure in its place, commensurate with the developments of modern intellect. The Review mercilessly exposes the inconsistencies, shallowness and blunders of Mr. Mackay, and his utter incompetence for the task he has undertaken. 2 *College Education in England and America*, is a full and apparently accurate account of the English University system, a candid statement of its merits and demerits. 3 *The Works of Daniel Webster*—with copious extracts from his speeches; every one will read this article. 4 Lord Mahon's History of England. Many errors are pointed out, as committed by him in his 5th and 6th volumes, in relation to American History. 5 *Paulis's King Alfred*, is commended, and a sketch given of the times and exploits of the Saxon Monarch. 6 *Taylor's Wesley and Methodism*. 7 *Stephens Lectures on the History of France*. 8 Critical notices.

BROWNSON'S QUARTERLY REVIEW, for July, Boston, B. H. Green, contains the following articles.—1 Morris on the Incarnation. In this, we have the following specimen of Dr. B's ability in assertion, "*We are acquainted* with no Protestants who rise above Nestorianism, and Pelagianism is the grand heresy of the age. All Protestants who are not Manicheans are Pelagians." This is wholesale dealing with a vengeance. He also makes it very clear why Newman and others have erred. "They have come from the Fathers down to the Scholastics, whom they have studied not profoundly, and have interpreted them by the Fathers instead of *interpreting the Fathers by them.*" 2 "The Reformation in Ireland." Dr. B, tries to make out a case for the Papists, at the beginning, but fails—that harsh acts were committed in aftertime, is undeniable—they were the results of civil war. 3 *The Works of Daniel Webster.* Mr. B. graciously allows that Mr. Webster is an eminent lawyer, and as a Statesman is not overrated. He offers some just objections to his *supervisory* policy over other countries. He says had he been nominated for the Presidency it were suicidal for any Roman Catholic to vote for him! 4 *Gurys Moral Theology.* 5 *Literary Notices and Criticisms.*

CLERICAL CHANGES.

The Rev. George Patterson, Deacon, desires all letters and papers, intended for him, to be addressed to him at Plymouth, Washington county, North Carolina.

The Rev. W. L. Childs has become Associate Presbyter in the Church of the Advent, Boston, Mass.

The Rev. Frederick Sill, from St. Johns, North Haven, to St. Paul's church City Missions, New Haven, Conn.

Notices.

Statement of Missionary Stations and Missionaries

APPOINTMENTS FROM JULY 13, 1852; TO FIRST APRIL, 1853, BY THE MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

COUNTIES.	STATIONS.	MISSIONARIES.
		Revds
Albany	Cohoes .	Jas Adams
"	Rensselaerville	R Washbon
Columbia	Kinderhook, St. Pauls	F T Tiffany
Delaware	Walton, Deposit and Hampden	J C Brown
Dutchess	Clinton and parts adjacent	R S Adams
"	Pleasant Valley and parts adjacent	S Davis
Franklin	Malone .	Jubal Hodges
"	Hogansburgh and St. Regis Indians	E Williams
Fulton	Fonda and Gloversville	G W Sleight
Greene	Oakhill .	L A Barrows
"	Prattsville, and Gilboa, Schoharie Co	D G Wright
"	Windham Ashland and Jewett	Thos S Judd
Herkimer	Fairfield	Edw'd Moyses
King's	Green Point, Williamsburgh .	Thos Clark
"	St Paul's, Do.	H F Roberts
Montgomery	Amsterdam	T L Franklin
Otsego	Exeter	O G Thackara
"	Gilbertsville or Butternuts	J W M'Ilwaine
Orange	Church of the Holy Innocents	J B Gibson
Putnam	Phillipstown	D G Barr
Queens	Maspeth	Wm Walsh
Rockland	Piermont and parts adjacent	S G Hitchcock
St Lawrence	Canton	A Ogden
"	Morristown and Rossie	J Scoville
Sullivan	Monticello	E K Fowler
Suffolk	Islip and Patchogue	H M Davis
"	Sag Harbor	G C Foote
"	Setauket	F M Noll
Ulster	Marlborough and Milton	S Hawksley
Warren	Glen's Falls	W G Hawkins
Washington	Granville	W H Williams
"	Sandy Hill and Fort Ann	S B Bostwick
"	Whitehall	C E Phelps
Westchester	Dearman and parts adjacent	W A McVickar
	Vacant Stations.	
Columbia	Chatham 4 Corners	
"	Stockport	
Dutchess	Amenia and parts adjacent	
Essex	Essex and parts adjacent	
"	Minerva	
"	Port Kent and Keeseville	
"	Ticonderoga and parts adjoining	
Greene	Athens and Coxsackie	
"	Cairo	
"	Greenville	
Kings	Bedford, Brooklyn	
"	Red Hook	
Otsego	Cherry Valley, and Sharon Springs,	
"	Otsego and Laurens	
"	Westford	
Orange	Walden	
Queens	South Oyster Bay	
St. Lawrence	Waddington and Norfolk	
Ulster	Rondout	
Warren	Chester	
Washington	Fort Edward and Argyle	

By the Miss'y Com. of the Diocese of N. Y.,
THOS. C. BUTLER, Secy.

DIOCESE OF NEW YORK.

The Rt. Rev. CARLTON CHASE, D. D., Bishop of New Hampshire, is expected to administer Confirmation in the parishes of Westchester, Putnam, Rockland, and Orange counties, (except such as have been recently visited,) in the month of September, of which the usual notice will be given to the Rectors, in due season. There will be an ORDINATION at the Ember Season in September, in the city of New York.

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P.M. tf

Married.

At Trinity Church, Newport, Rhode Island, on the 6th inst., by the Rev. Dr. Brewer, the Rev. Wm. Henry Harison, son of the late Richard Harison of Lawrence Co., and grandson of the late Richard Harison of the city of New York, to Mary Gibbons Jones, daughter of the late noble Wimberly Jones, of Georgia.

On Thursday, the 8th inst, by Rev. S. M. Haskins, at St. Mark's church, Williamsburgh, Ralph T. Haskins, to Mary, eldest daughter of the late Thomas Browning.

By the Rev. P. M. Stryker, at White Plains, N. Y., on the 8th of July, John B. Stryker, Esq., of Philadelphia, to Miss Cornelia M., daughter of Judge Stryker.

On the 15th ult., in the Church of the Holy Innocents, Albany, by the Rev. Sylvanus Reed, Mr. Ferris Tripp, of New York, to Miss Maria Louisa De La Mater, of Albany.

Died.

On the 15th inst., at Newark, N. J., Herbert Winslow Watson, son of the Rev. John L. Watson, aged 15 mos.

At Greenwich, Conn., on Sunday morning, the 11th inst., in her 9th year, Phebe Atalanta, youngest daughter of the Rev. Warner Hoyt, deceased.

Acknowledgments.

JUBILEE COLLEGE.

The subscriber acknowledges the receipt of the following contributions, towarks the redemption of the lands of Jubilee College.

Mrs Nicholas Fish, St Marks, New York, 50; Grace, N Y, 50; A & M Pittstown, Pennsylvania, 10; Collection at mo mis meeting, St Anns, Brooklyn, L I, 31 25. Total, $141 25.

Further contributions respectfully solicited by
THOS. N. STANFORD, Treas.
July 20, 1852.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 15 inst.

St Marks, New Canaan, Ct, Rev Wm Long, rector, 7.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 22, 1852. 20 John street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 15th inst.

St Peters, Perth Amboy, Rev H L E Pratt, rector, 17 25; Mrs Margaret Green, to constitute her a life member, 25.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, July 22, 1852. 20 John street.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Isaac Fryer, 10; Sam Hopkins, 10; G Peshine, 1; Miss Gwinn of Batavia, 7; and S D C VanBokelin, 100, one half to be appropriated to the library.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.
July 20, 1852.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the receipt of the following sums:

Mrs Caroline Agnes Nicholl, St Marys, Ga, 29 40; T H for Nashotah, 10, thro' T N Stanford, New York.

Nash. Lakes, Delafield, AZEL D. COLE,
Wis, July 8, 1852. Pres. of Nash. House.

FOREIGN MISSIONS

The Treasurer has received, since last acknowledgement, the following contributions, viz.:

St Pauls, Baltimore, Maryland, 34 19, for St Marks, likewise acknowledged by request.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, July 14, 1852. No. 86 William-st.

P. E SOCIETY FOR PROMOTING RELIGION AND LEARNING, &c., &c.

The subscriber acknowledges the receipt of the following contributions in aid of the Educatian Fund, being all that he has received since the meeting of the Convention in September last.

St Pauls, Castleton, S I, Rev Dr Winslow, 2; Zion, N Y, Rev Richard Cox, 10; Christ, Tarrytown, Westchester co, Rev Dr Creighton, 24 15; St James the Less, Scarsdale, Westchester co, Rev W W Olssen, 20. Total, 56 15.

JAMES F. DEPEYSTER, Treas.
159 Front st., corner of Maiden Lane, or 915 Broadway.
New York, July 12, 1852.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of Mar. 30 the following contributions, viz.:

Christ, Morristown, Rev. John Scoville, 8 50; St Lukes Mechanicsville, 2, and St Johns, Stillwater, Rev R B Fountain, 1; Zion, New York, Rev Richard Cox, 16 85; St Luke's Brooklyn, Rev J W Diller, 7 07; J Watts DePeyster, Esq, and J N S, 5; St Pauls, Red Hook, Rev Henry De Koven, 13. Total, 53 42.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
July 13, 1852. 55 Water-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 29th ult., the following contributions, viz:

St Pauls, Whitehaven, Rev C E Phelphs, 2 50; Grace, Brooklyn Heights, Rev Dr Vinton, 65; Christ, Tarrytown, Rev Dr Creighton, 26; M for diocesan missions, 5. Total 98 50.

C. N. S. ROWLAND, Treasurer,
July 13, 1852. 55 Water street

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

A Maryland churchman and churchwoman, 5; the teachers and S S children of St. Pauls, N Y 20; per Miss A E Voorhis: and thro' Thos N Stanford, Esq, St Stephens, Middlebury, Ct, 3 75; S S of do, 1; S S of St Luke's, N Y, 33; a few friends, per Rev E A Nichols, 75; do for the Indian mission, 30; St Johns chapel S S 20; W, of Astoria, L I, for Chippewa miss, 10; Grace, Rochester, New York, 34 97.

Per Rev Saml B Bostwick: the parish at Sandy Hill, N Y, 8; N J C for the Chippewa miss, 20; the ladies of St Pauls, Troy, N Y, for freight on box, per Rev R B Van Kleeck, rector, 10. The Rev W T Webbe, 5 Hebrew books; ch of the Ascension, N Y, one S S library; per Thos N Stanford, Esq; anonymous, per do, 1 S S library; per do, 100 prayer books.

JAMES LLOYD BRECK,
St. Paul, Minn., July 1. For the Minn. Mission.

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 8th June last.

A B Cunningham, an 5; James O Taylor, an 2; E B Clayton and Son's don 14; Thos P Cumming, don 100; collection St Peter's, N Y, Rev E H Canfield, 40; do in box at the ch of our Saviour for books, 13 81; do in ch St James the Less, Scarsdale, Rev W H Olsen 5. Total 179-81.

E. M. DUNCAN, Treas.,
July 13, 1852. 114 Wall st.

Advertisements.

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24-tf

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.
Published and for sale at the Depository, No. 20 John St, New York. July 20-tf.

AN ORGANIST WANTED.

WANTED an Organist for Christ Church, Norfolk, Va., salary $250, with an excellent opening for teaching in a congregation of nearly 200 families. The best recommendations required. Apply to the Rector, Rev. George D. Cummings. July 24-2t.

A HIGHLY RESPECTABLE LADY, a communicant of the Episcopal Church, desires the supervision of a Widower's family, or as Matron, in a boarding School; in either position she would be most invaluable. Best of references given if required. Address "Industry," office of this paper.

AN active experienced person of good report desires a situation as Sexton in the Church, has no objection to the country. A note directed to A. V. Stout & Co, 249 Pearl st., for W. E., will meet with prompt attention. jy 17-3m

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* The Inventory, considering that the Bishop was so ill at the time that he could not leave his room, and that he had kept no books to aid his memory, except a pocket memorandum book of notes falling due, was marvellously correct. Only very few and very trifling errors had yet been found in it.

Poetry.

For the Churchman.

Rev. and dear Mr Editor;

I send you below some lines of pious rhyme. If you think they may benefit or please any of your readers, let them find a place at some time or other in some corner of your paper. They were written to be sung to a simple and sweet air, which may be found on p. 299 of a popular book of religious music entitled Carmina Sacra. From the same source, it ought to be remarked, the first two and last two stanzas of the Hymn are also taken.

Evening Hymn.

Ere I sleep, for every favor
This day showed
By my God,
I do bless my Saviour.

Leave me not, but ever love me;
Let Thy Peace
Be my bliss,
Till Thou hence remove me.

In each hour of dark temptation,
Stand Thou near,
Saviour dear,
And be my salvation.

When a sinner's fears perplex me,
Let me hide,
In Thy side,
From the foes that vex me.

Thou Whose Eye can read me truly,
All within
Cleanse from sin;
Make me, like Thee, holy.

With a true humiliation
Let me seek,
Jesu meek,
Aye the lowliest station.

In Thy Wounds my sorrows hiding,
Let me meet
Mercy sweet,
Near Thy Cross abiding.

Thou my comfort art, my gladness,
Joy, O Lord
Most adored,
Healing all my sadness.

From the spirit's depths so lonely,
Now on high
Hear my cry;
Make me Thine, Thine only.

Thou, my Rock, my Guard, my Tower,
Safely keep,
While I sleep,
Me with all Thy Power.

And whene'er in death I slumber,
Let me rise
With the wise,
Counted in their number.

DOXOLOGY.

Father, Son, and Holy Ghost,
Evermore
Thee adore
All th' Angelic Host.

Ever we with them would praise Thee;
Blessed Three,
Gladly we
Alleluias raise Thee.

March 15, 1852. D.

Selected Matter.

From the Colonial Church Chronicle.

Close of the Jubilee.

Upon such an occasion, we must take leave to detain our readers somewhat longer. This time last year, when the Jubilee had just opened, we put the question, *What will be the results at its close?* That question has now been practically answered; not so favorably as we, for our part, were perhaps too sanguine in anticipating, but still not altogether without promise. It speaks, we trust, of comfort for the future. It seems to have given an impetus to exertion in the cause of missions; and we can never put the fact too prominently forward, that the vigor of our missions will ever be coincident with the vigor of our Church's true life. The one is the infallible criterion of the other. The correspondence and relationship between the two is most exact and intimate. Now the congregations at the Abbey Church and at St Paul's were larger upon this last than upon the former occasion. The number of communicants, and by consequence the amount of offerings, was nearly doubled. The attendance of prelates and of clergy was more numerous. Above all, the sum gathered into the missionary chest during the year, has been after the ratio of nearly one thousand pounds a week. Three new bishoprics have been partially endowed. Several colonial colleges have been assisted. So far good. But we must not suffer ourselves to be carried away by sentiments, or by first appearances of things. Contrasted with the almost fabulous wealth and enormous mercantile resources of Great Britain, what a mean and insignificant offering is this for such a nation to place upon the altar of God for the extension of its national Church! Is the voice of avarice become as the voice of God to us,—is its language the only language we can understand?[*] What have the great ecclesiastical and municipal corporations, and the mercantile guilds of England done for the promotion of this great work? Anything or nothing? And the nobility again—whose very existence as an aristocracy is bound up with the existence of the national Church? What have "the members of parliament done?"[†] "Were there not ten cleansed? But where are the nine?"[‡] Do the results of the Jubilee at all correspond with the means at hand? or with the emergency? or, are they sufficient to meet the wants of those large fields for missionary enterprise as yet unoccupied? What chimera of commerce would not have found that favor in the eyes of the country, which this society has not found, although to it, and to it alone—prejudice and partiality aside, according to the testimony of credible witnesses—we owe the existence of the Church in the United States, and of those branches of it which now, thank God, are gradually taking root in our colonies?

Yet it is only in this way that we can trace the degree of importance attached to the missionary work by a race, whose language, daily spreading through the world, will according to all human probability in a great measure displace, if not altogether supersede, the use of most other languages. It is thus that we can test the philanthropy of a nation which is able to confer upon the world the greatest of all blessings, if it would but plant the Church, as it ought to be planted, in those Colonies where it establishes its temporal authority. And all this too, observe, in the face of great historical experience which tells you, that if you would retain your Colonies, you must maintain your Church; for that, in the last century, if you had not suppressed or mutilated your Church, you would not have lost your Colonies; or not lost them so soon, or by such a painful severance. But experience, wise men say, hardly ever survives the cessation of the pain of loss. History to some is as valuable as an old almanack. And so it may be we shall all of us forget the lessons of experience, until renewed loss shall remind us of our folly in neglecting them.

Yet all, who are so disinterestedly engaged in furthering the pious designs of the Society, may do much to repair the ruinous consequences of national infatuation or national carelessness.—Not all in one way, after one pattern; nor all in the same degree; but all in some way and in some degree; something—if each lends a willing hand to construct a Temple which, if future ages are in store, shall in future ages be able to receive the inhabitants of the world within its ample courts; where there shall be "yet room" for all, how many soever there be. Those who have done something will probably think they might have done more, even after great efforts. Those who do nothing must take into account the lot prepared for the unprofitable.

We cannot, and ought not, conclude these few remarks without discharging a twofold duty of gratitude. One is to greet the American Bishops with a cordial welcome to the home and to the Church of their fathers. The English are not a demonstrative people, but we are sure that the visit of these prelates has been hailed with infinite satisfaction by the great bulk of English Churchmen, as a proof of present concord, as a promise of future unity. It rests with us ourselves to make that promise—not a word, a little breath of air, a shadow, or a sham, but—a living verity; the development and full manifestation of the unity of the Spirit as it is in Jesus, the meaning of one mind towards the final accomplishment of His will, the action of one body in Him.

Our other duty is, to wish a Godspeed to the ancient and venerable Society; true still to the principles upon which its founders based it, though thrice fifty years have come and gone since its first foundations were laid. May all hearts unite in her service! May the God of Peace and the Prince of Peace allay all clamors, and subdue all unreasonable prejudices against her! May He make her his choicest instrument for planting His true Church on earth; may those who come after us bless her as we bless her, and surviving all changes of politics, and of controversy, may she endure as long as the earth endureth!

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[*] S. Aug. Ser. ad Populum cxlix. §5. "Merces in Indiam deportandæ sunt: non nosti linguam Indorum, sed intelligibilis videtur sermo avaritiæ," &c.

[†] It would seem to be a fact, that the missionary work of the Church is supported almost exclusively by the middle classes and the clergy of the country; and yet in a work before us, we find the following statement,—"there is marvellously little of a practical and active missionary spirit to be found among the ministers of the Reformed Church, considering the warm interest the laity take in the matter." See "The Crescent and the Cross," by the late lamented Mr. Eliot Warburton. (9th Ed. London, 1852.) P. 247.

[‡] Luke xvii. 17.

From the Halifax Church Times.

Roman Catholic Bishops in the Colonies.

A correspondence between the Earl of Derby and the Bishop of Manchester on the subject of titles to Roman Catholic Bishops in the Colonies, has been published in the *Manchester Guardian*. At a collation, previous to a late meeting of the Church Missionary Society, in Manchester, the Bishop addressed his auditory, recommending moderation, and referring to, though not openly naming, the Maynooth Bill, reminded them that "the Colonial Secretary who had first assigned titles to Roman Catholic prelates in the Colonies was now Her Majesty's First Minister;" at the same time adding a caution against adopting or sanctioning measures proposed by those of opposite principles, which might be followed by reaction. The subject of the Bishop's remarks having been communicated, rather incorrectly, to the noble earl, his lordship wrote to the Bishop, intimating his opinion that the former had spoken in error as to the matter of fact; and requesting to be informed of the name of the prelate and diocese referred to, and also the date of the despatch. The Bishop of Manchester, in his reply, states that his reference was intended to be made to the correspondence in 1843 (printed 1850) between the Premier (then Colonial Secretary) and Sir George Gipps, Governor of New South Wales. The Bishop of Australia had forwarded a protest, witnessed by six of his clergy, against the assumption of the title of Archbishop of Sydney, by Dr. Polding, a Roman Catholic Bishop; the protest being corroborated by a letter from the Governor, stating the assumption of the title "Most Reverend" by Dr. Polding. The Colonial Secretary acknowledged the receipt of these communications, but declined discussing the question raised by the protest, "thus tacitly at least allowing, if not sanctioning, as far as the assumption of the title and erection of the see." The Premier in his answer to the Bishop of Manchester's letter, says:—"Your lordship acknowledges that I was not the first Colonial Secretary who assigned titles to Roman Catholic prelates in the Colonies; the fact being that, not to mention Canada, or other colonies, similarly circumstanced, I found the very Dr. Polding, to whom your lordship refers, authorized by my predecessor to exercise episcopal authority in New South Wales; with regard to which I neither made, nor had the power to make any alteration. Your lordship admits that I did not 'assign' to him any titles, as stated by your lordship, though I 'allowed him to assume' it. The two cases are widely different; but again, I must say that I declined to discuss a question I had no power to adjudicate. If Dr. Polding chose to call himself Bishop of Sydney, or Archbishop of Sydney, there was no law to prevent his doing so; but so far was I from either assigning to him the title, or allowing him to assume it, the Governor was prohibited from recognizing the claim, and during the whole of my colonial administration, Dr. Polding was officially addressed, first, as the Right Rev. (and when he became an archbishop, as the most Rev.) Mr. Polding. The fact of his being a Bishop, or an Archbishop, was one which I could not gainsay; but his assumption of a title derived from any portion of the Queen's territory never was recognized, or even tacitly allowed by me, but on the contrary, was always repudiated." The premier concludes his letter by remarking that as the statements made upon so high an authority as that of the Bishop are calculated to create an erroneous impression, he requested his lordship to do him the justice of correcting that impression in as public a manner as it was conveyed; intimating at the same time that he would have no objection to the insertion of the correspondence in local papers. The Bishop's final reply commences by stating that he is not prepared to acknowledge that the Premier was not the first Colonial Secretary who "allowed," as such, titles to be assumed by the Roman Catholic Prelates in the Colonies. The case of Canada was irrevelant. A Roman Catholic Bishopric was allowed to remain established there by the peace of Paris, and was confirmed by special Act of Parliament. Mr. Polding's authority was only that of a Vicar Apostle, or Bishop of Huri Cæsarea, *in partibus infidelium*; and his lordship had the same power as his predecessor (Earl Grey), who forbid the recognition of territorial titles in New South Wales and the Mauritius in 1848–9. The Act of Supremacy, and that against Papal Bulls were not repealed until 1846, so that the power did exist for action in the matter, as these laws extend to the whole of the Queen's dominions. His Lordship expresses his opinion that when a Bishop, ordained and consecrated under the established religion, solemnly protests against the assumption, by another ecclesiastic of another Church, of a tide derived from the principality within his diocese, and finds the high functionary who is his official superior in matters civil at least, stand aloof, that that official tacitly allows the evil complained of to continue. The correspondence concludes by an expression of regret on the part of his Lordship that the case should have appeared to assume a personal or political character, than which nothing was further from his intention.

Military Walls of Quebec.—It is our painful duty to record an accident which occurred this afternoon, in the yard in rear of Mr. Louis' premises, John street. It appears that the Barrack wall, which forms the back wall of Mr. Louis' yard, has been for some time in a very bad state of repair. Mr. Louis, about two years ago, protested, but no action was then taken in the matter. Persons were this day employed in taking down the wall, when a portion of it fell, instantly killing one man, and fearfully mangling another. We observed other walls over which the military mount guard, day and night, with as much regularity as if an enemy were in view, in a similar state of dilapidation. And if an enemy do not soon come to hasten the catastrophe, there is much probability that they too will sink beneath the decrepitude of old age. We believe it is the opinion of the best military authorities, that in the possible, but not very probable event of a war, which should bring a beleaguering enemy round the walls of Quebec, that these walls will be taken down by the defenders themselves, as an incumbrance and obstruction in their way. The Citadel would be relied upon, with what are termed the French defences, if these latter were completed, which might easily be done. If this be so, would it not be a more consistent course to remove the mounds, wall and ditches, within which this ancient and respectable city is now "cribbed, cabined, and confined," allow the town to stretch forth into the country, and the country to walk into the town, to give, in short, air and light and space for growth and expansion, without waiting upon the calamities of warfare to confer these benefits upon the citizens? Independently of these considerations, Mr. Jos. Hume may probably tell the Imperial Parliament upon the next debate upon the Army and Ordinance estimates that a considerable saving of money annually expended in patching up these old defences, now gradually crumbling into dust, and a vast saving of military force, now employed in doing service as sentries, may be effected by a gracious compliance with the universal wish of the people of Quebec.—*Quebec Gazette, May 22.*

Aids to Devotion.

At daybreak on the following morning, we set out again, and soon saw, clearly defined against the yellow background of a sandy mountain, some large buildings, surrounded by an immense number of small white houses. The three Budhist temples that rise in the centre are of a majestic and elegant construction—in the avenue of the principal temple we remarked a square tower of colossal proportions, and with a monstrous dragon sculptured in granite, at each of the four corners. We traversed the convent from one end to the other, following the principal streets. The most profound and religious silence reigned throughout: now and then a Lama enveloped in red scarf passed us gravely, just wishing us a good journey in a low voic. Towards the western extremity the mule ridden by Samdadchiemba suddenly reared, and then set off at a gallop, dragging the two laden camels after him in his disorderly flight. The animals we rode were equally frightened and all this disorder arose from a young Lama who was lying extended at full length on the road. He was going through a religious exercise much practiced by the Budhists—that of going round the convent, prostrating himself at every step. Sometimes an immense number of devotees will be going through their acts of devotion at the same time one after the other, and they will include all the neighboring buildings in the prostrations. It is not permitted to diverge in the smallest degree from the straight line to be followed; and should the devotee happen to do so he loses the benefit of all the exercises he has gone through. When the buildings are of great extent, a whole day will hardly suffice to make the tour with all the necessary prostrations; and the pilgrims who have a taste for this kind of devotion must begin at daybreak, and will not have done till after nightfall. The feat must be performed all at once without any interruption, even that of stopping for a few moments to take nourishment; and the prostrations must be perfect, that is to say, the body must be extended its whole length, and the forehead must touch the earth while the arms are stretched out in front and the hands joined. Before rising, also, the pilgrim must describe a circle with two ram's horns which he holds in his hands. It is a sorrowful spectacle, and the unfortunate people often have their faces and clothes covered with dust and sometimes with mud. The utmost severity of the weather does not present any obstacle to their courageous devotion, but they continue their prostrations through rain and snow and the most rigorous cold. Sometimes the additional penance is imposed of carrying an enormous weight of books on their backs; and you meet with men, women, and even children, sinking under their excessive burdens. When they have finished their tour they are considered to have the same merit as if they had recited all the prayers contained in the books they have carried. Some content themselves with taking a walk round the convent, rolling all the while between their fingers the beads of their long chaplet, or giving a rotary movement to a kind of *praying mill*, which turns with incredible rapidity. This instrument is called a *Chu-Kor*, that is, "turning prayer;" and it is common enough to see them fixed in the bed of a running stream, as they are then set in motion by the water, and go on praying night and day, to the special benefit of the person who placed them there. The Tartars also suspend these convenient implements over their domestic hearths, that they may be put in motion by the current of cool air from the opening of the tent, and so twirl for the peace and prosperity of the family.

Another machine which the Budhists make use of to simplify their devotional activity, is that of a large barrel turning on an axis. It is made of thick pasteboard, fabricated of innumerable sheets of paper pasted one upon another, and upon which are written in Thibetian character the prayers most in fashion. Those who have not sufficient zeal and sufficient strength to place on their backs an immense load of books, and prostrate themselves at every step in the mud, adopt this easier method, and the devout can then eat, drink, and sleep at their ease, while the complaisant machine does all their praying for them.

One day when we happened to be passing one of these machines, we saw two Lamas engaged in a violent quarrel, and almost coming to blows, all on account of their zeal for their prayers. One of them it appeared had come, and having set the barrel in motion for his own private account, was retiring modestly to his cell; when chancing to turn his head to enjoy the spectacle of its pious revolutions, he saw one of his brethren stop the wheel, and set it whirling again for himself. Indignant of course at this unwarrantable interference, he ran back, and in his turn put a stop to his rival's piety, and they continued this kind of demonstration for some time, but at last, losing patience, they proceeded to menaces and then to cuffs, when an old Lama came out and brought the difficulty to a peaceful termination by himself turning the prayer barrel for the benefit of both parties.—*Buc's Travels in Thibet.*

The Upshot of the Engineers' Strike.—The public know that the amalgamated society have been defeated, but they do not reckon, or are not informed, as to the consequences.—Upwards of £30,000 weekly have been lost in wages during the fifteen weeks strike by 20,000 skilled operatives, or £450,000 in all. It is a moderate calculation, which places the loss of profit and the fixed expenses of the employers at the same amount, so that nearly a million sterling has been deducted from the fund for the payment of wages, by the agency of those whose great aim was artificially to raise wages. Another ostensible aim of the executive council was to elevate the independence of the operatives, and to "rule the destinies of the trade." The result of their stupid and blundering machinations has been to humiliate them far below their former level, by eating the humble pie of their declaration. But perhaps the most pernicious result of all has been that the operations of the executive council have given the employers leisure and opportunity to place their establishments on an entirely new basis, reducing wages, getting rid of inferior hands, employing laborers to do the simple work that was formerly given to skilled hands, and educating a new and much cheaper class of workmen to discharge the duties which formerly were the perquisites of skilled and highly-paid hands. It will be recollected that the moulders actually dared to demand the dismissal of all who signed the "declaration," and that now they are the most obstinate of the recusants. Well, that is only hastening their doom. Messrs. Hibbert & Platt, who employ 1650 operatives, have occupied their fifteen weeks' leisure in perfecting the most ingenious, but entirely successful apparatus for moulding castings, without the use of skilled moulders at all; and so cheap and complete is the work turned out by this method, that all other engineers will be compelled to adopt it, from total inability of sustain competition with it by the continuance of the present system of the application of manual labor to the same class of production. For all ordinary, that is, for nine-tenths of the purposes for which castings are required, the moulders will be absolutely superseded; just as, during a former strike, Mr. Fairburn and his apprentices (driven by necessity, the mother of invention) devised the planing machine, which cashiered the very men who had been most troublesome, and had been the chief promoters of the turn out. Such has been the abortive folly and the suicidal mischief of the proceedings of the unionist.—*Weekly Dispatch.*

From the Gospel Messenger.

Pulpit Exchange Extraordinary.—The Rev. Mr. Dutton, Orthodox Congregationalist, of New Haven, preached in the pulpit of Rev. Mr. Huntington, of Boston, lately, who is classed with the Unitarians. It is said that Mr. Huntington has preached by invitation in Mr. Dutton's pulpit, New Haven. This is somewhat unusual, and may lead to something more remarkable. Mr. Huntington is regarded by Orthodox divines as almost, if not quite Orthodox, especially on the point of the divinity of Christ. He has a very large and interesting congregation. This same gentleman was invited a few years ago to become a colleague pastor with the Rev. Mr. Dewey, then of New York.—*Cong. Jour.*

And so this is noticed in a Congregational paper merely as "something unusual," without a word of censure. Let us place it by the side of another paragraph clipped from a Universalist paper. Truly the fathers of Congregationalism would have thought such things likely to "lead to something more remarkable."

"At his Wednesday evening Lecture, last week, he [Rev. H. W. Beecher] addressed his Church upon their duties to other Churches, and, finally, on their duties to sects not regarded usually as Orthodox or Evangelical; their duties toward Universalists and Unitarians. 'I am not a Universalist,' he said; 'their leading principles are wrong, and if carried out would lead, perhaps, to bad results. But there are many good people and excellent christians among them, I doubt not. It may be looked upon as a general rule that wrong principles may lead to wrong practices, but there are a great many exceptions to that rule, and it is n't safe to rely blindly upon it. Why, there is *my Br. Chapin*; I know him; he is alive; a temperance man; an advocate of freedom, and a hater of oppression and wrong; he goes in for all these movements that are to regenerate and bless the world; and I would much rather he would come here to Brooklyn, and build up a congregation of Universalists, straight out and out, than to have one of your old stiff-necked, conservative, vinegar-faced Evangelicals come and build up a church in our midst'."

A Lady of established reputation in the management of Female Seminaries, whose name is well known to the Church in the sphere of Christian education in sound and thorough Church principles, would open a Church School of high standing for the thorough education of the daughters of Churchmen, were a suitable post open to her in the vicinity of New York. A post on Staten Island, or in one of the towns or villages on the Hudson would be preferred. A house eligibly situated, which would accommodate 15 to 20 boarding pupils, leaving suitable room or rooms for instruction, and in proximity to the services of the Church in a town or village where 15 to 20 day scholars could be obtained, would be rented, and a school of the Church opened at an early day.

The attention of the Clergy is especially called to the above. Address, *post paid*, editor of the Churchman.
jy 16–3t$

Prince & Co's Melodeons. The original Prince Melodeon, which has stood the test for years, and proved itself a superior instrument to those of any other make, can be had only of the sole agent, WM. HALL & SON, No. 239 Broadway, (opposite the Park.)
jy17–3m

SOMETHING FOR THE YOUNG.

The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

Terms—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26–6mo

Christ Church Hall, Pomfret, Conn., Rev. S. K. Miller, A. M., Rector.

This School is now in its 6th Summer Session. The whole number of Pupils is limited to eight Family Scholars, and sixteen Day Scholars.

The Terms for Family Scholars are, $200 per year, or $75 per session, one half payable in advance. Tuition for Day Scholars, $8 per session.

In addition to the usual branches of an English and Classical education, instruction will be given in French and German, without any extra charge. Pupils received at any time.

The present Rector would invite the attention of previous patrons of the school to the following from the Rev. Dr. Park, by whom it has hitherto been most successfully and acceptably conducted.

"Pomfret, Conn., Feb. 25th, 1852.

I have great pleasure in recommending the Rev. Samuel K. Miller, who succeeds to the Rectorship of Christ Church Hall in this town, as a gentleman every way competent, in my opinion, to take charge of the education of youth, both in the family and in the school.

Pomfret, April 3d, 1852. ROSWELL PARK."
May 15, 1852–3m

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th–tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars enquire at the Manufactory.

New York, Sept. 6, 1851.

For Sale—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c, cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.

For terms, &c., apply to S. CAMBRELENG,
May 22—tf 18 Wall st., N. Y.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes M D., Medical Examiners.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4. 1851 —tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr$

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV P. L. JAQUES, Rector.

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28–tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.–tf.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public Schoo Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief o its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 82 Beaver-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852–3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 163 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.
William W. Russell,
B. J. Hathaway,
Henry G. Nichols,
Charles H. Birney,
F A. Paddock,
J. Blackmore, M. D.,
Dan Marvin,
M. H. Hyde,
W. H. Beare,
A. Flower,
P. Donaldson,
J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8–tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON A. M
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church.

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.